

# Correspondence

## Modern Morality

EDITOR: I wish to express my appreciation for your editorial on "Looming Moral Thunderheads" (1/16). In scientific and professional circles, "metaphysical illiterates" are indeed appallingly numerous. This I say as a practicing physician constantly faced with medico-moral problems among agnostics, pragmatists and apparently ill-informed Catholics. Far too few educated persons today recognize that natural morality follows upon the intelligible necessities of metaphysics and is not determined by empirical science, pragmatism or a consensus of opinions.

DOMINIQUE A. MARTEL, M.D.  
Elkins, W. Va.

EDITOR: By a strange coincidence I read your remarks on "Looming Moral Thunderheads" immediately after seeing an account of Attorney General William P. Rogers' recent report to the President on the broadcasting scandals. According to the Jan. 9 issue of *Business Week*, he "felt the problem is one of morality, not laws." Coming from this source, such a statement is more than disturbing. After all, if the Government considers that laws are not based on morality, it removes any permanent foundation for its actions in enforcing a set of laws. Are we to conclude from the Attorney General's remarks that our laws have merely an opportunist or pragmatic foundation?

GILBERT C. DELVAILLE  
Riverside, Calif.

## Voices From Asia

EDITOR: In "Now Hear a Voice From Asia" (1/16), Fr. Joseph F. Murphy, S.J., neatly words a comment I have been hesitant—because my voice carries an Asian tone—to make. It may strike some Americans as strange that Asia should now say No to foreign aid. The reason is clear: she needs help, but will spurn dictation. And the present issue of promoting birth control in Asia is just one of the many instances of Western—the term is gaining in odium—shortsightedness in banging up against a solid wall.

If we may focus on one Asiatic country, there is a growing ferment in the Philippines today, which those concerned will do well to note. Here is a quote from one of the national weeklies, *Saturday Mirror Magazine*, in its issue of Dec. 12, 1959:

We have been sending graduate students abroad to master . . . courses

out of context with our national experience. . . . Why in heaven's name should a Filipino go abroad to major in Anglo-Saxon poetry? . . . Colonialism is supposed to be dead and we're all for the Filipino First policy. But what do we do? . . . In the fields of education, sociology, economics, public administration, etc., foreign experts have to be imported to tell what proper solutions should be followed. The fact is there's no end to our problems. . . . But why do we have to employ foreign experts to tell us what to do?

There is passion here and a sharpening national jealousy which will not fear to stand on a new Bataan if its rights are infringed upon. The point, of course, as Fr. Murphy says, is "to enter a little more deeply into the minds of Asians . . . the masses [of whom] are realists." Realists, indeed, as the Dec. 5 issue of the *Philippines Free Press* proves only too clearly:



For Americans to threaten to pull out U. S. bases here is, obviously, foolish and dangerous to American security. And for Filipinos to worry that the Americans might pull out is equally foolish—foolish and futile. In brief, the United States will pull out of the Philippines when it serves American interests, when it is ready—not one minute earlier, not one minute longer. . . . Hence, the need to work with, but not to depend on, the United States. . . . Only American necessity can justify U. S. bases in the Philippines. When the need is gone. . . .

Americans must face the fact that Asians, too, have their own set of values by which to choose or to reject.

JOSE S. ARCILLA, S.J.  
Woodstock, Md.

## Religious Tolerance

EDITOR: Permit me to say how much I agree with your Comment (1/23, p. 487) on the article by Cardinal Lercaro in the current issue of *Catholic Mind*. Unless it be the relations of Church and State—of which it forms so important a part—there is no aspect of Catholic teaching that is

Education may be described as the process whereby the older people in a society pass on their total way of life to their children. When this process absorbs years of the students' lives and employs millions of persons and astronomical sums it becomes more important than ever to evaluate reflectively the culture that is being transmitted and to determine as reasonably as possible the goals and the content of the school experience.

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more in need of clarification for future good relations between Catholics and those outside the Church than that of religious tolerance.

It is heartening, therefore, as you say, to find His Eminence of Bologna addressing himself to the subject with such breadth of view and obvious understanding of the kind of world in which we live. If the Cardinal's ideas can now be taken up and be made to provide the material for a re-examination of the teaching of Catholic churchmen and theologians on this subject, the discussion may, indeed, have a fruitful bearing on the realities of the pluralistic society of which we form a part. It will be a pity if the widespread reading and study of Cardinal Lercaro's article which you urge is missed at the offices of *Time* and similar journals of large circulation, since it offers an excellent counterbalance to the views of certain Catholic spokesmen of another school of thought that have so frequently been featured in these journals.

The recent book edited by Philip Scharper, *American Catholics: A Protestant-Jewish View*, for which the editor and his colleagues of Sheed & Ward are to be congratulated, makes it evident that this topic is one of vital concern to many of the friendly critics who do not share our religious faith. This was especially well expressed, I thought, in the chapter by Robert McAfee Brown of Union Theological Seminary, an essay that might well be made required reading in every Catholic seminary, college and university in the land.

The present intellectual climate is incomparably more favorable to a serious examination of what Catholics may have to say than that of a generation ago, as it is also more conducive to a constructive exchange of views between those of differing religious beliefs. For those who are persuaded of the soundness of Cardinal Lercaro's approach it would thus seem a distinct disservice to the Church to remain silent.

Our day seems to offer the prospect for Christian communities, separated from Catholicism for centuries, at least to move a little closer to us and to give a sympathetic hearing to the clarification of matters such as that of the Church's teaching on religious tolerance. In this way there may gradually be removed the widespread impression that the practice regarding religious tolerance followed in some so-called Catholic countries is the accepted pattern for all Catholics. In the same fashion many of the expressions used by Gregory XVI and Pius IX which, as Cardinal Lercaro says, "are clearly contrary to the idea of religious liberty," can by careful application of the laws of historical criticism be shown to be something other than the

immutable doctrine which philosophical liberals of the eighteenth century, and ultra-conservative Catholics of our own century, have frequently made them appear.

Now that the Holy See is soliciting the suggestions of bishops and pontifical faculties around the world for the coming ecumenical council, the topic of religious tolerance, it seems to me, should strongly recommend itself for the council's agenda. We Americans may at times conceive the pluralistic society a bit too narrowly in terms of our own country. Actually, with perhaps a very few exceptions, is it not a term that correctly describes the religious situation in practically the entire world? Thus the subject has meaning for Catholics in almost every country, and as a consequence it should make an eminently fitting topic for explorations and discussion at the general council.

The Cardinal of Bologna has rendered an immense service to all of us by the candor, openness and intellectual honesty of his approach, and in so doing he has made a notable contribution to a lowering of the barriers that divide Catholics from those of other faiths on the score of religious tolerance. If the apparent spirit and intent of Pope John's summons of an ecumenical council, insofar as they relate to Christian unity, are to receive the response that they deserve and that will yield the most fruitful results, Cardinal Lercaro's words might well be used as a starting point to achieve that end.

(Msgr.) JOHN TRACY ELLIS  
Professor of Church History

The Catholic University  
Washington, D. C.

## Pity the Linotypist

EDITOR: Despite your warning (1/23, p. 485), the linotypist, or someone, misspelled one word in Sister Franciszka's address. Of course, one muff in this case isn't too bad. "Religijny" should have been "religijnej" since the genitive case of the feminine gender was called for.

The full name of the library in question, by the way, is really Cardinal Wyszyński's Library of Religious Knowledge. I won't charge for this little lesson in Polish and promise to send Sister Franciszka some books.

(REV.) CLAUDE KLARKOWSKI  
Chicago, Ill.

## Cover Story

EDITOR: Your Christmas Cover (12/19-26) was the greatest I've ever seen, on any theme, on any magazine.

JAMES S. COLLINS, S.J.  
Malaybalay, Philippines

**America • FEBRUARY 6, 1960**

# Current Comment

## Washington Watches Castro

American relations with Cuba have taken a serious turn. None the less, the decision of President Eisenhower, to whom the alternatives of action were presented through the National Security Council, is that, although sorely tried, we shall continue to treat Cuba with patience and moderation. Measures of retaliation are ruled out for the present. Consultation with other American Governments will continue while Ambassador Philip Bonsal remains in Washington indefinitely for "talks."

The principal objective of U. S. policy, with which we are in full sympathy, is to cool down Fidel Castro while keeping constantly in view the ultimate well-being of the Cuban people. In the cooling-down process we have enlisted the good offices of the ABC powers—Argentina, Brazil and Chile—as well as of Peru, Mexico and others. They are beginning to share Washington's concern over the increasing identification of Premier Castro with the extreme left-wing elements of his administration and with his total disregard of the normal processes of the international comity.

Clearly what has to be done in the new phase of Cuban-American relations is to curb Castro without penalizing the Cuban people for left-wing excesses. The Cuban Premier, in whipping up his attacks on the United States and other friendly Governments, appears to be following a pattern imposed upon him by the communizing Raul Castro-Ernesto Guevara-Nunez Jiménez wing of his administration. The aim of the joint policy of the Americas will be to facilitate Castro's disengagement from the left while pending issues, such as the confiscation of non-Cuban properties, are settled calmly and without the appearance of pressure.

## A Catechism for Pancho

"Religious instruction is mandatory" in all the schools of Colombia, according to article 12 of that country's Concordat with the Holy See, signed in 1887. This means, of course, that the

Confraternity of Christian Doctrine must prepare a religion teacher for every classroom in Colombia—truly an enormous task.

To learn the latest methods of training catechists, more than 70 priests from Colombia's 43 dioceses and vicariates apostolic met in Bogotá for an intensive two weeks of study ending Jan. 30. Two U. S. experts planned and directed the course: Rev. James F. McNiff, M.M., director of catechetical planning for the Latin American Bishops' Conference, and Rev. Joseph R. Till, CCD director of the Archdiocese of San Antonio, Tex.

Bogotá, which was host to the study group, can point to its own flourishing CCD program as a model. In 1959, catechetical programs were inaugurated in 28 parishes there, and the incredible number of 60,000 parents in that archdiocese solemnly promised to give an hour a week to the religious instruction of their children at home. To help them, five radio stations now carry 20-minute programs once a week, offering lesson outlines and teaching hints.

As if to show what Colombia expects from the increased emphasis on religious instruction, 100,000 new copies of the revised edition of the catechism went on sale all over the country on Jan. 25. These manuals, selling at four cents apiece, will be used, not only in classrooms, but in farmhouses and mountain huts in the farthest uplands of the country, where Indians gather to listen to the educational and religious programs of Radio Sutatenza.

## Coming Out Parties

Caught up these days in conferences on the political future of certain of their African territories, Belgium, Britain and France are like nervous mothers arguing details of the coming-out party with their debutante daughters.

In Brussels key men of the Belgian Government have been meeting with 44 Belgian Congo leaders. The Government has promised to press for legislation in the Belgian Parliament which will embody the majority proposals

emanating from the conference. Presumably these will deal with election procedures and government organization for the accelerated timetable for Congolese independence on June 30.

Belgian enlightenment and sincerity seem to be easing the frightful tensions that for over a year have gripped her huge Central African colony.

Meantime the London conference, which was convened Jan. 18 to discuss the political fate of Britain's East African colony of Kenya, got down to work. For a week the sessions had been deadlocked over the propriety of allowing the 14 African conferees to have as an adviser a man accused of Mau Mau complicity.

The basic issue separating the African and white settler groups—who is to run Kenya after Britain leaves—will not soon be resolved. The Africans want immediate self-government based upon unqualified universal suffrage. The Kenya whites, who fear submersion in a black ocean, are strenuously arguing for continued European control. They want the ballot to be extended gradually through educational or property qualifications to the point where responsible black rule becomes possible.

President de Gaulle has promised that a conference will be convoked in Paris to assist Senegal and Sudan in gaining full independence. These are two of the seven members of the new French Community, previously divisions of France's West Africa colony, that received internal autonomy in 1958.

## Hussein Talks Frankly

For the second time in two years Jordan's King Hussein has given the world a remarkable demonstration of courage. During the 1958 uprising in Jordan the spunky young monarch singlehandedly stood off a combined Communist-Nasserite threat to his kingdom. Rivaling that spectacular performance, he has now dared to speak out boldly in a press conference on a topic most Arab leaders avoid like the plague—their responsibility toward the near-million Arab refugee-victims of the Palestine war. What is more, Hussein refused to follow the approved script.

The King's press conference lacked the usual diatribe against Israel. Instead he presumed to criticize Arab leaders for their failure to take a more



positive, practical approach to the problem of Palestine's dispossessed Arabs. He said:

Since 1948 Arab leaders have approached the Palestine problem in an irresponsible manner. They have not looked into the future. They have no plan or approach. They have used the Palestine people for selfish political purposes. This is ridiculous and, I could say, even criminal.

These are harsh words and dangerous. Up to the present any suggestion that Israel be relieved of even partial responsibility for the refugees would have been regarded as traitorous.

Oddly enough, the King's frankness has produced no adverse reaction in the Arab world. This could mean two things: 1) Hussein has emerged stronger than ever from the perilous days that in 1958 almost cost him his throne; 2) the atmosphere in the Middle East is gradually becoming conducive to Arab-Israeli talks. Whatever the meaning, young King Hussein is again to be congratulated for his courage.

### Roman vs. Common Law

The recent diocesan synod convoked in Rome by Pope John XXIII had more than purely local interest. Its procedure served as a sort of dress rehearsal for the far more complex ecumenical council now expected for 1963. Its enactments may also set the example for other synods, at least in Italy. Understandably, even the secular press evinced unusual interest in what was, in itself, simply a council of the Roman diocesan clergy under their bishop, the Pope.

This is as good a time as any to recall that the regulations emanating from such Church assemblies are governed by the principles of Roman law, i.e., the legal system created by imperial Rome. This creates problems of interpretation for those familiar only with the Anglo-Saxon common law. Such an apparently crystal-clear expression as "strict interpretation of the law," for instance, means one thing in Roman law and quite the contrary in Anglo-Saxon law.

We ought to be thankful to Rev. Claiborne Lafferty, an American priest of Little Rock who teaches comparative law at the Pontifical Lateran University in Rome, for a timely warning in

this respect. "When a man raised in the tradition of Anglo-American law has to apply canon law," said Fr. Lafferty in a recent NC interview, "he can get into trouble." For one thing, according to this lawyer-canonist, canon law is framed as an expression of general principles and allows of exceptions. The precedent-based common law, on the other hand, is framed to include all cases and admits no exceptions. This difference of approach, the reader must agree, can induce serious misinterpretations of the mind of the Church.

### Gates on the Missile Gap

A year ago the United States ruefully accepted the so-called missile gap. It seemed that the USSR might have a three-to-one lead in long-range missiles during the 1960-63 period.

But on Jan. 19 our new Defense Secretary Thomas S. Gates Jr. cheered the country by scaling down previous estimates of Soviet missile superiority and affirming that the balance of nuclear power is clearly in our favor.

This "neatest trick of the week" was accomplished by the revelation that our deterrent policy is no longer guided by intelligence estimates of what the Russians *can* do but of what they probably *will* do. In thus shifting the basis of policy from estimates of capability to the divining of intentions, it began to look as though the Pentagon, mesmerized by powerful Administration soothsayers, was about to substitute clairvoyance and crystal balls for traditional methods of security planning.

Understandably, vigilant Democratic watchdogs on Capitol Hill greeted Mr. Gates' mind-reading program with an angry chorus of yelps, barks and growls. The burden of all this anguished yiping was that it is incredibly perilous to rest our national security on guesswork and mental telepathy. Senate Majority Leader Lyndon B. Johnson ominously announced that the Senate would delay nomination of Mr. Gates as Secretary of Defense—a threat which was not carried out.

On Jan. 25, inevitably, Mr. Gates began to show regret for his "blooper." He insisted that our revised estimate of Soviet missile power is *not* based on hunches but on "refined and better" intelligence information. Mr. Eisenhower repeated this to the press on Jan. 26.

The integrity of Mr. Gates is not in question, but he is learning that an Administration spokesman cannot be too cautious in explaining a change of policy, especially in an election year.

### One to Go

When the Brotherhood of Railroad Trainmen, assembled in convention at Cleveland, voted on Jan. 20 to abolish the "whites only" clause in its constitution, the Brotherhood of Locomotive Firemen and Enginemen was left as the sole remaining AFL-CIO affiliate committed to the un-Christian policy of racial discrimination. Readers with long memories will appreciate what great progress in the difficult virtue of interracial justice this represents. Only 20 years ago, no fewer than 20 unions affiliated with the AFL barred Negroes from membership.

This progress, though commendable, must not be exaggerated. In too many unions, notably in the building trades, conforming with the AFL-CIO constitutional pledge "to encourage all workers without regard to race, creed, color, national origin or ancestry to share equally in the full benefits of union organization" is more a matter of empty words than of meaningful deeds. Many local unions, not all of them in the South, still bar Negroes from membership, or exclude them from apprentice training programs.

### Next Week . . .

By way of celebrating his eightieth birthday, Fr. LaFarge has written a moving footnote to his *The Manner Is Ordinary*. Those who liked the book—and who didn't?—will enjoy these recollections of our veteran editor.

From Bogotá, Fr. Culhane sends a report on lawlessness in Colombia.

On the other hand, the progress of labor toward interracial justice should not be underestimated. The record of organized labor in this field is better than the Federal Government's and certainly no worse than industry's. In a number of cases in the South, industry has shamelessly appealed to segregationist sentiment to defeat union organizing campaigns, and in some in-



stances the guilty companies have been owned in the North. This is an area, in short, in which few groups—not excluding the churches—can afford to cast the first stone.

## Urbiculture and Renewal

If Sen. Kenneth B. Keating has his way, the President's Cabinet will soon include a Secretary of Urbiculture to watch over the interests of non-farmers.

There may be good reason to question the need for a Federal urbiculturist, but if and when one seats himself behind a desk in Washington, his first move might well be to call for the new report of the Chicago Catholic Council for Working Life. It deals admirably with the use of existing structures in public housing programs.

The Housing Act of 1949, as amended in 1954, extends the concept

of Federal aid to cover assistance in rehabilitation projects. As yet, however, practically all housing units made available with Federal aid are newly constructed.

New York housing authorities, it is true, experimented recently with the modernization of a 59-unit apartment building, while Philadelphia has tried its hand at repairing single houses. Results were limited, but they suggest significant possibilities in a wider use of the rehabilitation approach.

One obvious advantage would be lower unit costs in public housing. (The New York project, for instance, showed a total cost per rehabilitated unit of \$7,263 as compared with one of \$18,520 in a new housing project.) This in turn may lead to lower rents for low-income families and easier eventual transfer of ownership to present tenants on an individual or cooperative basis.

Further benefits may prove to be even more desirable from a sociological viewpoint. One may look for more housing that is better suited to families with small children, better blending of public housing into over-all renewal plans, and a trend toward dispersal rather than concentration of dwelling units in barracks-type projects. As Chicago's CCWL concludes, these possibilities merit investigation by public officials, civic and religious groups, labor unions and community councils in every city.

## Holiday in Venezuela

On Jan. 15, Teacher's Day was celebrated in Venezuela for the 25th successive year, and teachers were once again national heroes for a day. To mark the occasion, a solemn Mass and Te Deum were sung in the cathedral

## One Strategic Command?

THE FIRST of the Navy's new Polaris missile submarines, the *George Washington*, commissioned on Dec. 30, is already the center of a major inter-service controversy.

The controversy stems from the demand, by Gen. Thomas S. Power, Commander of the Air Force's Strategic Air Command, for "centralized control," in effect by SAC, of the "total U. S. strategic capability." The Navy opposes this on the ground that the nuclear missile submarine can be employed effectively only by the fleet commanders, on the basis of a decentralized operation.

In 1954, Maj. Alexander P. de Seversky, author of *Victory Through Air Power*, spent a considerable amount of time ridiculing the usefulness of the then nascent nuclear submarine. The money spent "on these monsters," Major de Seversky argued, could better be used for the purchase of B-52 jet bombers.

Major de Seversky's opinions were not official. They did, however, reflect prevailing Air Force and, in particular, Strategic Air Command thinking.

The Navy's arguments aside, one questions the wisdom of delivering the nuclear missile submarine into the hands of those who, only six years ago, would have scrapped the whole idea.

The Polaris missile is still a long way from being an effective weapons system. Nevertheless, the Polaris submarine holds forth the promise of reducing the number of long-range missiles that must be kept in readiness in the United States, and, by so doing, draw enemy fire away from the nation itself. The *George Washington* and her sister ships offer this hope because the Navy, and the Navy alone, had the vision to see the

possibilities, and the know-how to bring them at least this far toward fruition.

To the extent that we should have a centralized planning agency to select and allocate strategic air and missile targets, General Power's point is well taken. That planning agency is supposed to exist in the new operations branch of the Pentagon's Joint Staff.

As to "centralized control," there is slim chance that one commander in an underground shelter in Nebraska, or anywhere else, will be able to truly "control" an all-out nuclear fight.

General Power has barely enough communications to control his present air and missile units in peacetime. To attempt the control of a nuclear submarine fleet deployed throughout the seven seas would add an unnecessary, and possibly backbreaking load to this already creaking communications system.

Centralized planning and decentralized execution are the hallmarks of nuclear-age military action. In recognizing this fact, the Navy sees the problem far more realistically than does General Power.

The considerations discussed here concerning control of the Polaris submarine are but a tiny part of the case against the "one commander, one uniform" will-o'-the-wisp. It was its own high degree of specialization that prevented the Air Force, in 1954, from recognizing the potential of the nuclear submarine. During the past six years, and despite superficial similarities, each of the services has become more rather than less specialized. Sweeping this fact under the rug will only make it more difficult, or impossible, to cope with the problems and the conditions that created it.

WILLIAM V. KENNEDY

in Caracas. It was hard to tell who were happier: the nation's 30,000 public and private school teachers or the 1.3 million pupils who got the day off.

One of the major accomplishments of the Government of President Rómulo Betancourt has been the long-needed expansion of education. In two years, nearly 300 public elementary schools have been built, principally in the countryside; the number of public school teachers has more than doubled; and their pupils have increased by half a million. Much remains to be done, however, since 2.5 million of Venezuela's population of six million are still illiterate.

That same day, in a pastoral letter, the Bishop of San Cristóbal, Most Rev. Alejandro Fernández, pointed out how much Venezuela owes its "self-sacrificing teachers" in both public and private schools. The Church, he noted, was the first to offer "public schools for the formation of the children and youth of our poorer classes," and she is still doing it. He might have alluded to Fe y Alegría, the school in Caracas' Barrio Unión, where 12 nuns and 30 laywomen are teaching 2,000 children of ragpickers. The daily income per person in that barrio last year was a beggarly 30 cents.

Communism is making every effort, Bishop Fernández warned, to capture these children of the poor by infiltration, "especially into the normal schools." It is easy to imagine how hard it must be for schools like Fe y Alegría to pay their bills. If religious congregations from the United States are contemplating the opening of schools in Latin America, however, they should realize that here, among the poorest of Latin America's poor, is where communism is working and where the need for Christian education is the greatest.

## Happy TV Coincidence

Just as we were putting the finishing touches on this issue, a news release brought word of an unforeseen but happy coincidence. Feb. 6th's AMERICA, with John Hapgood's sad-faced clown on its cover, features an article entitled "The Loneliness of Man." The coincidence arises from the fact that on Feb. 7 the CBS-TV network will dramatize the problem of the "aloneness of man" in a program entitled "Man the Exile."

This Feb. 7 telecast, which will make use of excerpts from James Joyce's *Portrait of the Artist as a Young Man*, together with material from the works of Thomas Merton, may be viewed on the CBS "Look Up and Live" series at 10:30 A.M., EST. It is the first of six successive Sunday shows at this hour, all co-produced by the National Council of Catholic Men and CBS Public Affairs. The general title of the series is "The Perilous Journey."

Richard J. Walsh, imaginative head of NCCM radio and television programming, described the series as an attempt to "bridge the gap between the sterile loneliness of the modern agnostic and the productive solitude of the thoughtful modern Christian." Other titles in the series are: "Man and Guilt," "Man the Rebel," "Man the Absurd," "The Search for Ecstasy" and "The Underground Man."

It has been exhilarating to observe NCCM as it courageously pioneered in so many new artistic horizons of recent years. We recommend this latest production sight unseen.

## Touching the Ocean Bottom

Space is not the only frontier that still challenges the restless human spirit. Right at the doorstep of every continent lies the ocean, an enormous mantle of mystery that covers three-quarters of the globe. Plunge beneath its waves and you find yourself lost in a forbidding realm of cold, darkness and crushing pressures—a world whose "unfathomed caves" have for centuries been the very symbol of inaccessibility.

But now the U. S. Navy has found the key to Davy Jones's deepest locker. His treasures now lie open to scientific exploration and military exploitation.

On Jan. 23 the bathyscaphe *Trieste*, which is really an underwater balloon, descended to the bottom of the Marianas Trench, near the Pacific island of Guam. Resting for half an hour on the floor of what is perhaps the deepest chasm on earth, the Swiss Jacques Piccard and Lt. Don Walsh found themselves 37,800 feet below the surface of the sea. In this frightening environment, where their gondola was subjected to a pressure of more than eight tons to the square inch, they were able to observe forms of life never before seen by men.

It is obvious that this pioneering dive of the *Trieste* opens up an entire new world of scientific investigation. It is also plain that the record descent has important military significance for the development of nuclear submarines. The deeper these ships can maneuver on a wartime prow, the better their chance of making a missile strike without risk of detection.

We hope the world press gives this U. S. "first" a good play. Our national prestige is waning fast under the impact of Russia's spectacular achievements in rocketry and space. The superb accomplishment of the *Trieste* is the sort of thing that captivates the imagination, and it shows that Uncle Sam isn't always runner-up to Ivan.

## Defense Begins at Home

That growing fraternity whose members are in college thanks to a timely boost from their Uncle Sam are praying they won't become victims of the battle of the balanced budget. A year-end report by Secretary of Health, Education and Welfare Arthur S. Flemming makes clear how valuable has been the college loan program under the National Defense Act of 1958 and how necessary it is that it continue.

During the past summer and fall some 96,000 students borrowed \$44 million, and nearly one-third of the borrowers were freshmen. Up to now the Federal Government has made \$60.5 million available in student loans, while participating institutions have put in another \$7 million from their own funds.

Secretary Flemming reports that the volume of student requests for loans has caught both the Government and the colleges short. There will not be enough Federal loan money to assist additional students through the remainder of this school year, to say nothing of the summer and fall sessions.

A people that can spend \$40 billion a year for defense and other billions for foreign aid—both vitally important for the national well-being—should also be able to find a few hundred million to lend its able college youth. The price on higher education today is beyond many families. The nation can only be the loser if funds are not made available to develop all of our national talent.

# Washington Front

## Can It Last?

THE ONE disadvantage to sitting in the catbird seat, which Vice President Nixon is doing now, is that everyone can take aim at you very easily. The Vice President can fall back on the children's chant about sticks and stones but names never hurting. Still, it must make the day somewhat less than perfect when you pick up the paper, as Mr. Nixon must have done, on Jan. 24, to find that the Democratic harmony dinner was really a contest in Nixon-baiting.

Senator Humphrey took top honors in the field. His summary paragraph about the Republican nominee-to-be drew the most response from ever-responsive Democrats. "Some people say," said the Senator, "that he (Nixon) will be a hard man to beat. I say that between the low road and the high road, the old model and the new model, the juvenile delinquent and the statesman, he may be a hard man to find."

Senator Kennedy has said that he will not campaign on the Vice President's past. Mr. Nixon found it necessary to rap the Democratic front-runner over the knuckles for suggesting that President Eisenhower was

*AMERICA does not take partisan stands on political candidates. Our Washington Front correspondents, however, have traditionally been free to comment as they see fit.—E.D.*

## On All Horizons

**LABOR SCHOOL FETE.** On Feb. 7, with Cardinal Spellman presiding, the 25th anniversary of New York's Xavier Institute of Industrial Relations will be celebrated at a solemn Mass in St. Patrick's Cathedral. Second oldest of the modern Catholic labor schools, Xavier has been headed for the past 20 years by Rev. Philip A. Carey, S.J. At a luncheon at the Commodore Hotel following the Mass (\$7.50 per person: reservations from the institute, 30 W. 16th St., New York 11), Msgr. John P. Monaghan, national chaplain of ACTU, and Secretary of Labor James P. Mitchell will be the speakers.

**►CHILDREN'S FRIEND.** Anne Carroll Moore, of the N. Y. Public Library, has been awarded the Regina Medal for 1960. Presented each year by the Catholic Library Assn., this year's distinction is conferred on Miss Carroll

for her pioneer work, dating back to 1906, in the development of good reading for children.

**►PRESS PIONEER.** Joseph J. Quinn, for 37 years editor of the *Southwest Courier*, diocesan newspaper of Oklahoma City and Tulsa, retired at the end of January. A graduate of Baltimore's Loyola College, he founded the newspaper in 1922. He was also founder of *Catholic Action of the South*, diocesan weekly of New Orleans.

**►CULTURE AND THE MEDIA.** The firm of Sheed and Ward has been awarded the Thomas More Medal for "the most distinguished contribution to Catholic publishing in 1959." The citation hailed the publishers' imaginative and original approach in commissioning Rev. William F. Lynch, S.J., of Georgetown University, to undertake a critical

not the greatest Chief Executive we ever had. But this was done in a rather schoolmasterly, patronizing fashion not especially calculated to draw blood.

The Vice President is these days treading the upper reaches of statemanship. So far above the squalors of partisan politics, in fact, he did not even throw his own hat into the ring—had his press secretary do it for him. This is precisely the deportment indicated for the heir-apparent of President Eisenhower, who has always sincerely recoiled from the clash of politics and personalities.

What is awaited with considerable interest is any possible transformation when Mr. Nixon, having won the nomination, is on his own. Will he revert to the form that made him famous—infamous, of course, to the Democrats?

In his new book, *Nixon and Rockefeller*, Stewart Alsop advances the interesting thesis that the savage partisan was born in the champion boy-debater of Whittier High School, who knew the importance of scoring points. Even more interestingly, Mr. Alsop suggests that since Mr. Nixon's ancestors on both sides were 18th-century Irish immigrants, his old-time furious partisanship can be explained by "the Irish instinct to strike back." This is a gambit that will not endear Mr. Nixon—nor Mr. Alsop for that matter—to the long-suffering Celts of this country. The instinct to strike back is not Irish, it is political. What Mr. Nixon has been accused of is not a healthy, normal—possibly Irish—response to being hit, but of hitting below the belt. Maybe he's done with all that. Mr. Alsop thinks so and let's hope so. Meantime, let's not blame the Irish. MARY MCGRORY

analysis, from a theological standpoint, of the TV and motion-picture industries. This study appeared under the title, *The Image Industries*. The award is conferred annually by the Thomas More Assn. to encourage better reading.

**►VATICAN COUNCIL II.** A slight brochure but densely packed with essential information is "The Ecumenical Council and Christian Unity," by Thomas F. Doyle (Catholic Information Society, 214 W. 31 St., New York 1, N. Y. 100 for \$3.50; 500 for \$15, 1,000 for \$25).

**►WHY BE GOOD?** The natural law, a much misunderstood key to many important social issues, is expounded in a new pamphlet, *Establishing the Natural Law*, by Rev. Raymond Smith, O.P. This is one of a series of texts planned for college students and Newman Clubs (Paulist Press, 401 W. 59th St., New York 19, N. Y. Single copy, 50 cents; 20 per cent reduction on orders over \$10). R.A.G.



# Editorials

## New Crisis in Algeria

**D**URING the Fourth Republic one French Government after another fell ingloriously over the issue of Algeria. Does the same fate await the Fifth Republic and the Government of President Charles de Gaulle? It is now almost two years since the most renowned French soldier of World War II assumed power in France. Despite his mandate to put an end to the rebellion in the unruly North African dependency and to find a solution to the agonizing problem that Algeria has presented to successive French Governments since 1954, President de Gaulle appears no nearer achievement than his predecessors. Algeria still smolders.

The same forces in Algeria that clamored for the return of General de Gaulle two years ago now stand in open defiance against the President and his bold plans for the country. In May, 1958, fearful that Paris was about to come to terms with the Algerian rebels, who presumed to speak for the country's nine million Muslims, the French Army and the embittered *colons*—Algeria's European settlers—stormed the Government offices in Algiers. Led by Maj. Gen. Jacques Massu, a hard-bitten paratroop commander, the military seized control. The upshot was the end of the Fourth Republic and the return of General de Gaulle to power.

It soon became evident, however, that the die-hard *colons* and the army had no champion in General de Gaulle. They had advocated an Algeria which would remain "forever French." At first by implication, later by flat assertion, President de Gaulle made it plain that a "forever French" Algeria did not necessarily represent his mind at all. He would give all Algerians, including the Muslim majority, as he announced last September 16, the opportunity to decide in free elections whether or not they wanted a "French Algeria." The *colons* saw their privileged position in Algeria slipping from their grasp.

It took four months for tensions to reach the breaking point. On January 21 disgruntled mobs staged angry

demonstrations against the de Gaulle policy. The crisis was reached when a West German newspaper quoted General Massu, commander of French troops in Algeria. "The army," General Massu reportedly stated, "made a mistake in putting President de Gaulle in power." He had become a "man of the left." General Massu soon found himself out of a job. Whereupon violence erupted in Algiers as the *colons* clashed with the police.

The army's loyalty to Paris is wavering. It may again mutiny as it did two years ago. In that event it is hard to see where the irrationality may end.

No nation can survive two opposing capitals. That precisely is the issue which confronts France today. Is Algiers or Paris to be the seat of government? President de Gaulle is determined it be Paris. Otherwise, revolutionary chaos will spread to both shores of the Mediterranean. In his words, "the unity, prestige and the fate of France" are at stake.

The French President appears to have history on his side. As he stated in an interview months ago, the Algeria represented by the European *colons* is "dead." Those who fail to understand this, he added, "will die with it." President de Gaulle is working for a new Algeria—one which will control its own destiny and at the same time, he hopes, retain ties with France. Throughout Africa empires are bowing to the relentless pressure of colonial peoples seeking self-government and independence. It is unrealistic to suppose that Algeria can long remain immune to the revolutionary tides swirling through Africa.

Algeria's Muslims are standing aloof from this new struggle in which France is engaged. True, her rebel leaders have as yet failed to come to terms with President de Gaulle. But his plans for self-determination have met with more sympathy among Algeria's nine million Muslims than among her million Europeans. Perhaps they realize that time is on their side. For the frustrated French settlers it is running out.

## On Discovering a New Continent

**W**ORLD WAR II taught the American people much about the peoples and the geography of the Far East and North Africa. It is only recent events, however, that are beginning to make us familiar with another distant portion of the globe—"Black Africa," that vast part of the continent lying below the Sahara Desert. This area comprises about 9 million square miles, three times the size of continental U. S. A. Black Africa's population is roughly the same as our own. Of its 170 million people, 6 million are of European origin, half of them concentrated in the Union of South Africa.

Every day the press, radio and TV bring this varied world into our front rooms. In company with the President of France or the King of the Belgians or the British Prime Minister, we too pass through the crowded markets of Dakar and Lagos and Blantyre or ride the tree-lined boulevards of Accra and Leopoldville and Nairobi. Moreover, from Africa to our own shores a constantly widening stream of visitors flows—politicians, teachers, students and others who are leading their people to nationhood.

In 1945 Liberia, Ethiopia and the Union of South

Africa were the only independent nations. Since then eight new countries have joined them: Tunisia, Morocco, Libya, Egypt (United Arab Republic), Sudan, Ghana, Guinea and—just last month—Cameroon. During 1960 Togoland, Somalia and Nigeria will likewise receive independence. A year ago last November, the 4 territories of French Equatorial Africa and 7 of the 8 territories of French West Africa (Guinea chose immediate independence) voted to become members of the French *Communauté*, wherein each member regulates its own internal affairs and retains the right of withdrawal. Tanganyika in British East Africa and the Belgian Congo will be given some form of responsible government this year.

America, however, has more (and should have more) than a spectator interest in Africa's rush to bridge the centuries and join the family of modern nations. We have many reasons for deep sympathy toward this rediscovered old land that is shaking itself loose from centuries of stagnation.

Consider the natural bond. After all, ten per cent of our people are of African descent. The feelings that stirred Americans of Irish ancestry while Ireland was struggling for nationhood, or Americans of Jewish blood during the birth of modern Israel—these same feelings must be in the hearts of many American Negroes.

## The K. of C. Strike at New Haven

IN RESPONSE to an editorial note in these pages two weeks ago on the three-month-old strike of Local 329 of the Office Employees International Union against the headquarters of the Knights of Columbus, the leadership of the union has informed us that it is fully aware of the Church's social teachings and is trying to follow them. As proof of its good intentions, it reminded us that it has offered to submit all unresolved issues to final and binding arbitration. The following telegram to the editor appeared in the January 21 issue of the *Catholic Transcript*, organ of the Hartford Archdiocese:

WE HAVE NOTED YOUR EDITORIAL AND SEVERAL LETTERS WITH REFERENCE TO OUR STRIKE AGAINST THE K OF C HEADQUARTERS AND NOTE THAT YOU EDITORIALIZE QUOTE THERE IS ADEQUATE MACHINERY FOR THE SWIFT AND JUST SETTLEMENT OF THE DISPUTE UNQUOTE PRIOR TO AND DURING THE STRIKE THE UNION HAS INDICATED AND STILL INDICATES COMPLETE WILLINGNESS TO ARBITRATE UNRESOLVED ISSUES OUR INTERNATIONAL PRESIDENT HOWARD COUGHLIN HAS FURTHER STATED THAT HE WOULD DIRECT THE MEMBERS OF OUR LOCAL 329 BACK TO WORK TO AWAIT AN ARBITRATION DECISION ON THE ISSUES IF THE SUPREME HEADQUARTERS WERE WILLING TO AGREE THAT THE ARBITRATORS DECISION WOULD HAVE A FINAL AND BINDING EFFECT UPON THE PARTIES IF THE SUPREME KNIGHT AND OTHER SUPREME OFFICERS PERSIST IN THEIR OPINION THAT THEIR POSITION IN THIS WORK STOPPAGE IS CORRECT THEN THEY SHOULD HAVE NO MISGIVINGS ABOUT SUBMITTING THIS DISPUTE TO ARBITRATION AS A MEANS OF SETTLING THIS STRIKE WE ARE WILLING TO HAVE ANY PUBLIC FIGURE ACT AS AN

Perhaps, too, the encouraging smile white America directs toward modern Africa is in part subconsciously inspired by certain shameful pages in our own history of race relations, with consequent yearnings to make amends. There is perhaps a kindred motive—that by clucking our tongues over the glaring racial shortcomings of European settlers in Southern and East Africa we can somehow overlook our own race problems.

More positive, and definitely more operative, is another factor explaining American interest in Africa. America can readily see a reflection of its own history as a nation in the dark mirror of Africa. After declaring our independence from Britain almost 200 years ago, we became the first republic of the modern world. Ever since, America has promptly taken to its heart (sometimes with foolish sentimentality) peoples everywhere that have cried out for freedom and independence.

A final point could be the most important factor. The tremendous social upheavals which are burying the past have cleared the ground in Africa. Americans cannot be indifferent to what is built there. Though today, Africa, generally speaking, is ideologically uncommitted, she will not long remain so. Our assistance and friendship can help these youthful African countries to see the vision of that way of life which inspires America's material and political greatness.

IMPARTIAL ARBITER WHILE WE REALIZE THAT GENERALLY IT IS BETTER TO HAVE BOTH PARTIES TO ANY DISPUTE WORK OUT THEIR OWN SOLUTIONS WITHOUT OUTSIDE INTERFERENCE WE SINCERELY FEEL THAT IN THE INSTANT MATTER BI-PARTY NEGOTIATIONS HAVE FAILED AND CONSEQUENTLY AN IMPARTIAL OPINION MUST PREVAIL.

Supreme Knight Luke Hart rejected this offer to arbitrate the issues.

Up till press time we had not been assured by management that it, too, was intent on observing the Church's social doctrine. We report this merely as a fact, without any editorial overtones, since there is obviously no obligation whatsoever on management's part to affirm its good faith in these columns. On the other hand, we did learn from an authoritative source that the majority of management personnel is critical of Mr. Hart's policy in dealing with his 350 striking employes and has "the utmost respect and admiration for their refusal to return, after three months, to conditions which would seriously reflect upon their inherent dignity."

In commenting on the strike in our issue of January 23, we were mainly concerned with emphasizing that the Church itself was not implicated in the K. of C. dispute. In the interest of objective reporting we trust that the *New Haven Journal-Courier* will not subject this editorial to the same selective treatment it accorded to the January 23 statement. In fairness to its readers, we suggest that if it notices this editorial at all, it publish the complete text.

# The Loneliness of Man

Thurston N. Davis

A YOUNG VIENNESE ARTIST, Erich Sokol, published a dozen pen sketches of "American Natives" in the December, 1959 issue of *Harper's*. Sokol's "gag," as he calls it, is "to show that normal people, in their normal environment, engaged in the normal routine of their everyday lives, involuntarily are tragically ludicrous and ludicrously tragic." A skinny girl typist, a beer-drinking TV addict watching the late show, a commuter, a teen-ager with a crew cut, an oldster solemnly poised over a barbecue grill in his back yard—to these and other subjects Sokol applies the acid in his pen, dissolving them all into a meaningless mixture of boredom and depressing triviality.

A decade ago these drawings might have turned up in one of our smaller, off-beat magazines. Today we find them on slick paper in *Harper's*. What does this portend? Has our national mood concerning man and his nature and destiny shifted from optimism to pessimism? Have the beatniks given us a new tragic consciousness? Or have we simply "caught up" with the jargon and dogmatisms of European existentialism?

If this sort of self-denigration continues, it might be explained simply as a fad or a temporary posture without real meaning. On the other hand, it might be very significant; for we are coming to realize that there are serious questions to ask and answer about the way of life of contemporary man. This new conviction is leading to new attitudes and concerns. For some time now social philosophers and sociologists have had all of us children of a technological age under their scholarly eyes. So, too, of course, have the poets, novelists and playwrights. Today in the United States there is a large and growing literature on the subject of baffled, confused and lonely modern man—a creature described as alienated, estranged, lacking a sense of direction or even a tag of self-identity. Metaphysicians probe him to discover and discuss what they describe as his anguish, inquietude, anxiety and desperation. Artists try to capture his image in metal, in stone or on canvas. Recently in New York there was an exhibition of "New Images of Man" at the Museum of Modern Art. An unusually perceptive article discussing the sculpture and painting to be found there appeared a few weeks ago (11/21, p. 232) in this Review. Its author, Norris Clarke, declared:

Almost every artist lays him [modern man] bare

FR. DAVIS, S.J., *Editor-in-Chief of AMERICA*, brings some recent reading to bear on a problem that is today more and more frequently and seriously discussed.

in his own arresting way, as a creature of taut, often agonizing tension, confused as to who and what he is, painfully lonely and isolated from his brothers, the depersonalized victim of his own triumphant technology or of dark primitive forces unleashed from his own subhuman depths.

## MAN SEEN AS A CLOWN

The late Georges Rouault, a French painter whose oils helped set the pattern for much of modern art's preoccupation with the pathetic quality of our contemporary human situation, used frequently to portray man daubed with the thick paint of a clown. Eleven years ago, Martin D'Arcy, discussing "the prevalent image of the clown," noted how far we had already come in modern art from the old Greco-Roman ideal of the human form. Fr. D'Arcy found instead

a pitiable resemblance to that of a man crucified but without grace. The would-be hero (the image of God) is covered with grease paint and exhibiting himself before a faceless audience in a play without meaning, without even the wisdom of the child, and certainly without its innocence ("The Clown and the Philosopher," *The Month* [London], January, 1949).

As we read these lines years later we think of *J.B.*, the current play by Archibald MacLeish. Here, in the setting of a little traveling circus, and to the accompaniment of commentary by two popcorn salesmen playing the parts of God and Satan, a successful and happy suburbanite—some sort of modern Job—is made to confront, through a series of cataclysmic personal tragedies, the empty face of a meaningless universe. *J.B.* is neither clothed nor painted as a clown, but the circus tent stretches over his head and he plays out, minus the buffoonery, and clear up to the play's makeshift and inadequate conclusion, the grotesque role of a clown threading his way through a clown's standard pattern of irrational frustrations.

*J.B.*, as Professor MacLeish portrays him, is a symbol of alienated and tortured modern man, abandoned without grace in a world in which, by hypothesis, God is dead, and where man faces and must answer the dilemmas of life with the sole resources of human love and an atavistic yen for survival. Such is the "philosophy" behind the play, a philosophy totally unacceptable to a Christian.

Belief in Jesus Christ and His redemptive life and death makes *J.B.* a frightful caricature of man's true state and destiny. The fact remains, however, that a



growing number of our contemporaries have come so to assess our human situation. Moreover, gigantic forces in the modern world—forces and influences external to man himself, his nature and his destiny—do seem to be pressing him into a strange new strait jacket of frustrations, out of which, without all the divine help that faith, hope and charity afford, there is no escape. These forces oppress us all, believer and unbeliever alike.

### ISOLATION AND BEWILDERMENT

Let us acquaint ourselves briefly with one recent analysis of the causes that underlie this mammoth contemporary problem. The October, 1959 issue of the *Review of Politics* (Notre Dame, Ind.) featured a provocative article by Glenn Tinder, professor at the University of Massachusetts. Entitled "Human Estrangement and the Failure of Political Imagination," it is a searching critique of our currently crude and unperceptive public thinking about man, his wants and his socio-economic and political ends. The essay deserves to be studied closely for this, its central thesis, which does not directly concern us here. I cite Professor Tinder, however, in order to focus on one section of his article, where he asserts and plausibly demonstrates that today "almost every basic relationship into which a human being quickly enter has been dangerously attenuated."

The author of the above-mentioned study makes five points: 1) Man today, in large part, is alienated from Nature; this results from enforced urbanization and its consequence, protracted indoor habits of life. 2) Man no longer has roots in a particular region or place. 3) Man in our age has no secure hold on his possessions. 4) Uprooted in time, sundered from past and future, modern man leads a life which, to himself at least, is historically meaningless. 5) Relations today between persons are either nullified or unsettled; if maintained at all, they are apt to be precarious and anomalous achievements.

I trust that this barren listing of arguments fully developed in the article will not serve only to obscure Professor Tinder's point. His conclusion is that today man is rootless and homeless and deprived of a sense of identity and community—and this to a degree that would have been unthinkable in simpler ages and within less kaleidoscopic cultural frameworks.

Now if Professor Tinder's analysis is correct, it should to some degree at least correspond with our experience. Many will agree that it does. From books and plays, from conversations heard on college campuses, often from what is to be seen in the faces we encounter on the streets of our cities, something important can be deduced, namely, that today's world is being increasingly populated by inexpressibly lonely and confused people, persons who have not only lost touch with a community (of understanding, interests, shared values) in which they might hope to find meaning and fulfillment, but whose very search for such a universe has become impossible and ridiculous—because, for themselves, that universe has apparently ceased to exist.

We would expect to have met such persons (the word "persons" is used with some irony, for they bear

more resemblance, even in their own estimation, to things) in the incredible atmosphere of one of the big concentration camps of World War II. For those who can bear the experience, they are there to be met in a new book by Primo Levi, *If This is a Man* (Orion), which is as shattering a report as Michel del Castillo's *Child of Our Time* (Knopf). Both tell the monstrous story of the complete depersonalization of man in the barbarous conditions of life in a concentration camp. For the most part, Americans have been spared any but a vicarious experience of such a world. To taste its bitterness, however, even in a book, is to learn in how "broken" and irrational a world some even of our younger contemporaries have had to drag out their lives, and what it means, at this lowest point on the scale of human existence, to sustain total and enforced alienation and estrangement.

### ESTRANGEMENT ON THE CAMPUS

Curiously, an almost identically sad cry reaches us on occasion from a totally different quarter. It does not come, as the other does, from a dreary bunk in a hut near a gas chamber. It comes from our campuses, and is just as genuinely the voice of men who speak for still other men baffled by their own estrangement from a community of values.

Five years ago, in an address honoring the second centennial of Columbia University in New York City, J. Robert Oppenheimer, the physicist, thus described the interior struggle of a modern scientist:

This is a world in which each of us, knowing his limitations, knowing the evils of superficiality and the terrors of fatigue, will have to cling to what is close to him, to what he knows, to what he can do, to his friends and his tradition and his love, lest he be dissolved in a universal confusion and know nothing and love nothing.



More restrained, but none the less a cry of the heart, are these words, written to honor the same university on the same occasion. Prof. Mark Van Doren

stated: "Knowledge is difficult for men to possess if it means knowledge of the truth." And again: "It is enough to know that Pilate's question, 'What is truth?' will always be impossible to answer to the satisfaction of every man. When this is known, then knowledge exists in the most humane of all its forms—the recognition that any man may be right. . . ."

To the man and woman of faith, however, the universe in its essential lines is no such jumble of unassorted jigsaw pieces. For such persons there is possible, and therefore attainable, an ordering of knowledge within a house of truth. What, then, they may demand, have these quotations, books, plays, and reflections on painting and sculpture to do with us? The beginnings of an answer is to insist that all this does indeed concern us. The clown is more of a blood brother than we imagine. As has been suggested above, a thousand intricate influences in contemporary life have conspired to produce him, even in the mind and imagination of those whose inner citadel of faith apparently stands firm against so many mammoth irrationalisms. For the impact and resonance of these forces also touch those whose interior life of sanctifying grace thrives somehow even in an atmosphere made heavy by the death of so many ancient sanctities.

Consider one limited area, so much discussed at the moment, in which we feel the impact of such pressures—the TV medium. Testifying in December before the Federal Communications Commission in Washington, William F. Lynch, author of *The Image Industries*, said the mass media were engulfing us in “oceans of fantasy and dreams and distortions.” The evil lies not only in the fact that we are constantly projecting, for home and foreign consumption, he said, a “basically mediocre image of ourselves,” but also that we are unwittingly fostering “a national imagination and culture that is not worth living for.” Fr. Lynch would undoubtedly agree that in dozens of other fields as well similar corrosive and unsettling forces, more subtly at times, but always with immense pervasive power, are currently undermining—in the minds of all who are exposed to them—the meaningful structure of life itself.

Thus, there is a valid sense in which we are all in this contemporary trouble together: all men are troubled because of the encircling spirit of insecurity that is abroad. When the boat of our society is tossed, all its passengers are afflicted. Where so many are religiously starved, even those who habitually eat of the Bread of Life have a keener edge to their hunger. In a world where all are stunned by the immensity of the problems and dilemmas of peace and war; where all, even those who hold fast to old certitudes, must locate themselves and find their way in a milieu in which, for so many questing persons, both faith and reason have “lost face,” a touch of this universal confusion rubs off on everyone.

Several reactions are possible with respect to the situation sketched here. One is to reject the whole business as unreal and irrelevant. Another is to concede the reality of the problem and its relevance, but then to plot a strategy of psychological and spiritual withdrawal into some kind of “value ghetto” where one might presumably be immune from contamination. The first “solution” is, of course, no solution at all. The second, save in a limited and sharply defined sense, is unrealistic and impossible for anyone but a hermit, and not too practical even for him. A third and more fruitful approach is that of the Christian who tries to understand what is happening to himself, his family and the world around him, and who, armed with such understanding and with whatever genuine competence he can muster, resolves to work wisely and patiently with existing institutions, and together with other persons of good will, in a common effort to check the decay of our society and to shore up its values. In this enterprise the stakes are perhaps higher than most of us yet realize.

## NASD: Model for TV and Radio?

*Benjamin L. Masse*

**O**N READING Attorney General William P. Rogers' recent report to the President on the scandals in television and radio, the thought arises that this mushrooming industry finds itself in much the same position that the over-the-counter securities business nervously occupied a quarter-century ago. (The over-the-counter market covers all transactions in securities which do not take place on stock exchanges.) The late Sen. Francis T. Maloney of Connecticut, who fathered the legislation under which over-the-counter dealers now govern themselves, explained that position in this way:

The machinery of the business is delicate. It can be dislocated either by corruption from with-

in or by unwise and burdensome regulation from without. Our task is to prevent the former without risk of the latter.

Since the broadcasting industry, involved as it is in the exercise of freedom of speech, is more delicate than the securities business, the Senator's analysis of the problem is even more appropriate to broadcasters than it is to investment bankers and securities dealers. If there is an industry in which self-regulation is to be preferred to detailed governmental supervision, surely it is the broadcasting business. Were the Federal Government to police the industry, one might reasonably fear that the thin line between regulation and censorship would sooner or later be crossed. At the present time, the broadcasters have a “Code of Good Practice” to which 372 of the nation's 518 TV stations

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subscribe, but it is a code of pious intentions rather than an effective regulatory device. Is it scarcely calculated to silence public demands for stringent Government regulation of the industry.

This appears to be an opportune time, therefore, to recall the solution of the over-the-counter securities problem which Congress adopted in 1938. Identified in American minds with the initials NASD, which stand for National Association of Securities Dealers, that solution has successfully passed the test of time. While there are vast differences between selling stocks and bonds and selling time on the air, the pattern of self-policing in the securities market may possibly provide helpful hints to the broadcasters as they seek desperately today to ride out the storm.

#### ORIGINS OF NASD

Were this a learned dissertation, in which space was of little moment, the origins of NASD might be traced as far back as the first informal efforts of early American bankers and stockbrokers at self-regulation. These efforts consisted of a few unwritten rules which every dealer solicitous for his business reputation was concerned about observing. Coming closer to our own time, the Federal Trade Commission Act of 1914 invited business to experiment with self-regulation. Under the guidance and prodding of the Federal Trade Commission, businessmen were encouraged to draw up codes of honest practice and fair competition for their particular trade or industry.

Twenty years later the philosophy of self-regulation came to full flowering in the antidepression National Industrial Recovery Act of 1933. One of the chief purposes of that law was "the elimination of unfair business practices through trade codes." To sponsor and enforce codes of fair competition, President Roosevelt created the National Recovery Administration—the famous NRA—with its symbol of patriotic compliance, the Blue Eagle. Within two years, however, the Blue Eagle was dead, a victim of the sharp-shooting Supreme Court. In the *Schechter* case, the court declared the National Industrial Recovery Act unconstitutional. Among the numerous business groups affected by this decision were the nation's securities dealers.

The ink on the President's signature of NIRA had not been dry for long when the investment banking business, still bearing scars from the Senate probes of 1932 and 1933 of the securities markets, formulated its NRA Code of Fair Practices. Every dealer who subscribed to the code bound himself "to observe and to use his best efforts to maintain high standards of commercial honor in the investment banking business and to promote just and equitable principles of trade and business." Among other things, the dealers pledged themselves not to originate new issues of stocks and bonds until they had fully investigated the merits of the securities and had taken other steps to safeguard investors.

After the *Schechter* case, the Investment Banking Code Committee sounded out the Securities and Exchange Commission, which had been set up to admin-

ister the Securities Act of 1933 and the Securities Exchange Act of 1934, on the possibility of continuing some form of self-regulation. The SEC, then headed by Joseph P. Kennedy, its first chairman, welcomed this offer of cooperation. Accordingly, the code committee, renamed the Investment Bankers Conference Committee, set to work at once on a new charter of self-government that would be acceptable to the SEC, to Congress and to its own members. The project moved slowly, but the committee used the time to help SEC draft realistic rules for the over-the-counter business.

Finally, on January 18, 1938, Senator Maloney introduced an amendment to the Securities Exchange Act "to provide for the establishment of a mechanism of regulation among over-the-counter brokers and dealers . . . to prevent acts and practices inconsistent with just and equitable principles of trade." In June, the Maloney bill was passed by Congress and became law with the President's signature. The next year the National Association of Securities Dealers was incorporated in Delaware, and in January, 1940 it started operations as the sole regulatory body of the over-the-counter business.

NASD has been described as the policeman of the over-the-counter dealers. It is a policeman, of course, since it is intent on ferreting out and punishing the types of thievery which tend to crop up in the securities business—manipulating prices, misusing customers' funds, fraudulent selling practices, excessive mark-ups, etc. But NASD does more than play at cops and robbers. It has a number of positive roles, too. It seeks, for instance, to foster in its members high standards of commercial honor. It offers a medium through which they can consult and cooperate with the Government in solving the industry's problems. Sometimes it acts as an umpire in disputes between its members, or between its members and the public. In other words, although NASD is intent on punishing wrongdoing, it is even more concerned with preventing it.

#### POLICE POWER

As a policeman, NASD was well equipped by Congress to secure respect for its 28 rules of fair practice. Although it is a private, voluntary organization, supported financially by its members, it has some of the powers of government. It can go into the offices of its members and examine their books. It can put members on trial. It can judge them and impose penalties, and these penalties are no laughing matter. For violations of its rules, NASD can censure members. It can fine them. It can suspend and expel them from membership. According to Executive Director Wallace H. Fulton, as reported by Robert E. Bedingfield in the *New York Times* for August 11, 1957, NASD had by that date "expelled 117 members; suspended 38 for as little as 15 days to as long as two years; fined 246 members as little as \$25 to as much as \$12,500." These sanctions become more impressive when one realizes that suspension from NASD may cause a dealer severe financial losses, and that expulsion can put him out of business.

To explain how this can happen requires a brief



reference to Rule 25 of the NASD code. This rule, which is the heart of the organization's enforcement powers, forbids members to "deal with any nonmember broker or dealer except at the same prices, for the same commissions or fees, and on the same terms and conditions as are by such member accorded to the general public." In simpler language, members are prohibited from extending to nonmember brokers the preferential treatment they accord to one another. No nonmember, for instance, is permitted to join a syndicate in underwriting an issue of stocks or bonds; neither may he buy outstanding securities at the "wholesale" prices members quote one another. Some discrimination of this kind, however questionable it may seem to the public, is reasonable and necessary. Were there no advantages in membership to balance the burdens, dealers wouldn't join NASD. Hence, with the blessing of SEC, Congress put its stamp of approval on the preferential treatment which they accord to one another.

It may appear to the reader at this point that NASD has more power than any private group in our society ought to have. That is, of course, a matter of opinion. Those who are critical of this delegation of power must admit, however, that it has been surrounded with numerous democratic safeguards.

In the first place, the administration of discipline in NASD is admirably decentralized. Each of the 14 districts into which the country is divided is responsible for the enforcement of the NASD code in its jurisdiction. If a member is accused of misconduct, his District Business Conduct Committee must furnish him in writing with a copy of the complaint. He may demand a hearing on the charges, and at the hearing he may be represented by counsel. Should the committee find him guilty and impose a penalty, he may appeal to the 21-member Board of Governors which controls NASD. Should he be dissatisfied with the board's verdict, he can carry an appeal to the SEC and, eventually, to the courts. It should be noted, too, that all complaints are handled with exemplary discretion, as one would expect in a business which places such high value on the reputation of a good name.

Not everybody in the world of finance spouts superlatives at mention of NASD. About ten years ago, one of the leading financial papers, the *Commercial and Financial Chronicle*, conducted an editorial crusade to abolish the organization. A questionnaire addressed to all NASD members, and to some nonmembers as well, revealed considerable dissatisfaction, not only with

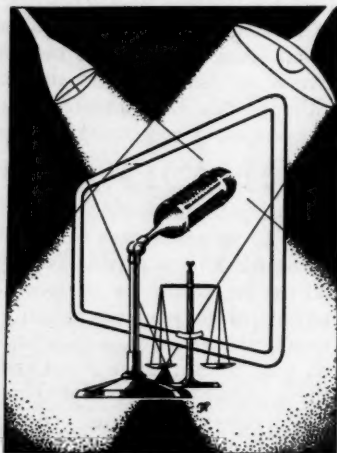
certain NASD rules or policies, but also with the whole idea of the organization. Three-fourths of those who replied objected to the examination of members' books by NASD inspectors, an examination which is carried out at least once every three years, whether or not charges are pending against the member. The same percentage opposed the policy which restricts dealers to a five-per-cent mark-up, or profit, on sales to the public, even though this criterion is applied with considerable flexibility. (In 1959, 39 per cent of the business reported by members was done at a mark-up of less than 3 per cent; 38 per cent of it at a mark-up between 3 and 5 per cent. In only 10 per cent of the business is the size of the mark-up a problem for NASD.) Slightly more than three-fifths of the respondents thought that the Maloney Act should be repealed and the NASD abolished.

It has been pointed out that only about a thousand members—less than 40 per cent of the NASD membership at the time—replied to the questionnaire. This would seem to indicate that a majority of the members were reasonably satisfied with things as they were. Furthermore, the questionnaire was "loaded," in the sense that it offered a choice between NASD regulation and no regulation at all. That is an unrealistic choice, and it is disconcerting to recall that after all the abuses in the past—not to mention the abuses that continue to occur—as many as 600 security dealers were so obtuse as to imagine that the public would permit an unregulated securities market. The only choice the securities business had then, and still has, is between regulation by the SEC or some other Federal agency, or regulation by the NASD.

There isn't much doubt that a large majority of the 4,142 present members of NASD understand this very well. So do the nearly 85,000 employees of the members, mostly salesmen, who are registered with the organization and subject to its rules. About five years ago the *Commercial and Financial Chronicle* abandoned its crusade, a sure sign that opposition within the industry to NASD has largely ceased to exist.

Has NASD been a success? Has it raised the ethical standards of the securities business? Has it used its enforcement powers vigorously enough? In a word, has it done the job Congress hoped it would do?

To all these questions the answer seems to be yes. On occasion, the SEC has suspended or otherwise disciplined dealers who had escaped the attention of Executive Director Fulton and his able staff. From time to time SEC has had to call NASD's attention to possible violations of its rules and has had to suggest the need for an investigation. Now and then the newspapers have reported suspicious shenanigans in stocks sold over-the-counter—as they did on two or three occasions last year—which made one wonder whether the policeman was napping on the beat. On the other hand, those on the inside of NASD say that it is busier than ever. Last year, for instance, it processed no fewer than 285 new complaints. All in all, one hears few criticisms these days of larcenous goings-on in the securities market. Wall Street, along with all the other financial marts of



the land, is still no place for innocent orphans and trusting widows, but it's a much more civilized business community than it used to be. For this marked improvement in moral tone, NASD can modestly claim a good share of credit.

Is the NASD formula of self-regulation practical for TV and radio? Who knows? As was noted above, the National Association of Broadcasters already has a "Code of Good Practice," a code supported by only a wish and a prayer. NAB lacks the big stick which makes NASD effective. As the Federal Communications Com-

mission ponders how it can improve TV content without imposing censorship, and as the Federal Trade Commission strives to cope with business and advertising agencies which are not above bamboozling the public, somebody in Washington ought to start wondering what would happen if the NAB were given enforcement powers like NASD's. To a lusty industry, still in its infancy, the prospect may seem forbidding, but it is not nearly so forbidding as the prospect of rigid Government control. If Madison Avenue doubts this, let it hear what Wall Street has to say.

# Immigration Policy and Refugees

*Robert H. Amundson*

PASSAGE of the McCarran-Walter Act in 1952 points up the sterility of the years 1924 to 1952 with regard to immigration policy. During that time little attention was paid to the accumulation of evidence attesting to the unworkable and unrealistic provisions of the National Origins Law of 1924. Since a value judgment is only as valid as its premises, we might do well to examine briefly the premises underlying the 1924 law and its subsequent carbon copy in 1952.

One of the most firmly entrenched arguments supporting the National Origins Law was a belief in the innate superiority of one group of people over another. Racists and nativists parlayed this belief into the successful passage of the quota laws of 1921, 1924 and 1929. The justification stated for the quota laws was that peoples from southern and southeastern Europe were innately inferior to those from north-central and northwestern Europe, and would therefore be difficult to assimilate and would prove detrimental to our economic stability. (The colored peoples of the world had already been effectively eliminated as prospective immigrants by the Chinese Exclusion Act in 1882, the Gentleman's Agreement in 1907, and the Asiatic Barred Zone in 1917.)

Belief in the innate superiority of one group of people over another runs counter to the concept of the equality of man which has been the warp and woof of Christian civilization. According to Christian teaching, every human being has intrinsic value, which means that he is valuable in himself, apart from any relation to other human beings or to material things—apart from the color of his skin, his nationality or his place of birth. Because man possesses the inner endowments of intelligence and freedom of choice, he has intrinsic value. It is true, of course, that equality of being does not presume equality of capacity. Individuals may differ

as to sex, age, color, physical and mental ability, nationality and place of birth, but they each possess the dignity and inviolability inherent in human nature.

Biologists and anthropologists reject the idea that any one race or group of people is innately superior to any other. Differences in specific abilities can be explained by socio-cultural factors rather than by gratuitous hypotheses about differences in hereditary capacities.

People often say that southern and southeastern Europeans are difficult to assimilate. This assumption is a phenomenon that has arisen at every stage of immigration in our history. The Irish were once considered unassimilable; so, too, in their turn were the Orientals, Germans and Scandinavians. More recently this charge is being hurled at our current Puerto Rican migrants. With the exception of the Puerto Ricans, each of these groups has gone through the cycle of welcome, curiosity, suspicion, antagonism and assimilation.

The statement that peoples from southern and southeastern Europe would be harmful to our economic stability is hardly defensible. Because the favored quota countries did not send immigrants in proportion to their quotas, more than 42 per cent of all quota immigrants from 1930 to 1951 came from southern and eastern Europe. There is no evidence to indicate that our economy has been adversely affected as a result. Moreover, AFL-CIO is on record as officially supporting proposals for a substantial increase in the number of immigrants to be admitted to this country each year.

There is also sufficient evidence to convince the pragmatist that the quota system just did not work. It did not channel immigration in a statistical pattern. It failed because the favored quota countries used only 55.8 per cent of their allotted quotas during the years 1930-1951, because in times of crisis the principle was by-passed or ignored by Congress, and because it overlooked the large number of non-quota immigrants.

Since the assumptions of innate superiority and difficulty in assimilating diverse groups of people have been

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refuted by evidence marshalled from many disciplines; since the assumed harmful effects on our own economy have not materialized; and since the law itself has not worked in practice, it would seem reasonable to conclude that the principle of the National Origins Law should be abandoned. After all, a system of allocating immigrants is only as valid as the bases upon which it is built.

Despite the evidence pointing to the unsoundness of the principle of the National Origins Law, the McCarran-Walter Act of 1952 is almost a carbon copy of the 1924 law. The only significant changes were the revision of the quota groups, the bringing together under one law all of our existing immigration policies, and the inclusion of Orientals in the quota system. Even these changes, however, seem to be a curious mixture of genuine concern for liberalizing our immigration laws and the adoption of unsound moral, sociological, political and economic theories.

#### REVISION OF QUOTAS

The first 50 per cent of the quota group is a preference group that is open to those determined by the Attorney General to be needed urgently in the United States because of high educational, technical or specialized training, and to be in a position to contribute substantially to the economy, the cultural interests or the welfare of the United States. (Does this imply that one's potential contribution to America can be determined by one's occupational status at the moment of entry? The achievements of such men as Bellanca, Fleischman, Knudsen, Sikorsky, Einstein, Du Pont and Carnegie would seem to cast some serious doubts on this assumption.) The next 30 per cent of the quota is a preference group that is open to alien parents of American citizens over 21 years of age. The remaining 20 per cent of the quota goes to nonpreference groups.

The removal of racial bars to naturalization and the termination of Asiatic exclusion allow Asians to be brought under the regular quota system. Even this attempt at liberalization, however, is partly vitiated by a clause stating that no matter where a person is born, if he traces as much as one-half of his ancestry to a people or peoples indigenous to the Asia-Pacific quota area, he must enter under one of the Asian quotas instead of the quota of the country of his birth. For example, an individual born in Ireland of an Irish mother and a Chinese father must enter the United States under the Chinese quota of 100 per year.

Since 1952 many attempts have been made to change or amend the McCarran-Walter Act, but few of them have had any success. A bill introduced by Sen. John F. Kennedy (D., Mass.), Public Law 85-316, 85th Congress, S. 2729, was passed on Sept. 11, 1957. Approximately 60,000 additional immigrants were allowed to enter the United States under the provisions of this bill. This included 4,000 orphans for adoption, 8,000 additional immigrants as a result of the cancellation of quota mortgages, 36,000 from the granting of non-quota status to certain preference applicants, and 14,500 refugee-escapees.

Of the more than 60 bills introduced in the 86th Congress dealing with immigration and naturalization, only one has been acted on favorably. This bill (H. R. 5896), introduced on March 20, 1959 by Rep. Francis E. Walter (D., Pa.), provides for entry of certain relatives of U. S. citizens and lawfully resident aliens on non-quota and higher preference quotas. It was passed by the House of Representatives on July 6, 1959. The bill was pending before the Senate Immigration and Naturalization Subcommittee, but when Congress adjourned, hearings had not yet been scheduled.

One of the most comprehensive bills aimed at liberalization of our present immigration laws was introduced as S. 1919 on May 12, 1959 by Senators Javits, Case, Keating and Saltonstall. This bill contains such desired changes as a liberalization of Oriental quotas, a review of policies that violate due process of law, the use of current census data in assigning quotas, and the transfer of unused quotas to countries which have already used up their own or mortgaged them into the future; but in the realms of politics this may well be the reason why S. 1919 will fail to hurdle the House and Senate Committees on the Judiciary, respectively headed by Rep. Francis E. Walter and Sen. James O. Eastland (D., Miss.).

The inflexibility of the McCarran-Walter Act is dramatically illustrated in its failure to provide for the right of asylum for refugees. This flexible though basic provision of asylum has been missing from our immigration law since 1924. As a result, whenever an international crisis has arisen, we have had to by-pass the McCarran-Walter Act and pass some hurried and piecemeal legislation. The Presidential order admitting refugee Hungarians to the United States is a case in point. This action did not represent a complete by-pass of the 1952 law, but it was a distortion of terms. The Hungarians were admitted under the "parole" provision of the McCarran-Walter Act. This provision, however, was designed to admit individual refugees, special cases, not groups. As yet no legislation has been passed to allow these refugees to become citizens, but according to the Act of July 25, 1958, (P. L. 85-559), the 31,915 Hungarians paroled into the United States will be inspected after they have been in the country for two years. If they meet the requirements for admission as immigrants, a record of their admission for permanent residence will be created.

In addition to these fragmentary official policies covering groups of people, there are a large number of private bills introduced in each session of Congress. In the 85th Congress, 4,364 private immigration and nationality bills were introduced, and of this number 927 private laws were enacted. The number of private bills proposed constituted approximately 20 per cent of all legislation introduced in the 85th Congress. It is true, of course, that no matter how good an immigration law is, it will always be necessary, because of unusual circumstances, to sponsor some private bills, but many of those introduced are a direct result of the inflexible and unreasonable provisions of the 1952 law.

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migration law providing for right of asylum for expelled and refugees should be strongly emphasized during the World Refugee Year—1959-1960. On December 5, 1958, the United Nations General Assembly passed a resolution proclaiming June 1, 1959-June 1, 1960, as World Refugee Year. The purpose of this resolution is to awaken people to the needs of refugees in many lands and to mobilize all available public and private resources to aid them. The success or failure of the World Refugee Year will strongly influence the current status of the doctrine of equal justice for all—refugee, immigrant or native.

Special attention during this one year will be given to the so-called "hard core" or "difficult to resettle" cases, many of whom have spent their lives since World War II in camps and are unable to obtain visas or find a home anywhere because of age, sickness, disability or other technical reasons.

#### WHITE HOUSE MEETING

On May 21-22, 1959, a meeting at the White House was attended by 200 delegates from all parts of the United States. At this meeting plans were made to spur the Administration to increase Federal appropriations from \$36 million to \$40 million annually for refugee programs, to admit 10,000 refugees a year above the number eligible to enter under regular quota provisions and to increase the surplus food to refugees by \$10 million to \$20 million. The chairman of the United States Committee for Refugees is the Very Rev. Francis B. Sayre Jr., dean of Washington's Episcopal cathedral.

A "Clear the Camps" program is already under way in Europe, and 21 camps have already been closed. Still, there are 30,000-40,000 "difficult to resettle" cases remaining in camps, and many of the children there have known no other life. To clear the camps is a laudable goal, but it may be somewhat shortsighted to concentrate on clearing the camps and neglect the 105,000 out-of-camp refugees in Europe. Neglect of these may only postpone the problem for a few years, and this year, 1959-1960, may well be the last concentrated international attempt to solve the refugee problem.

The World Refugee Year is also concerned with some 100,000 refugees behind the Iron Curtain, in addition to the 150,000 refugees in Europe; 1 million Arabs who formerly lived in what is now Israel; 1 million refugees from Communist China in Hong Kong; 5,000 Tibetans who fled China to India; 160,000 Algerian refugees in North Africa; 3,000 Jews in Europe who fled Egypt after the Suez invasion in 1956; and 80,000 other refugees scattered through various other parts of the world.

The plight of refugee, escapee and expellee can be solved in the World Refugee Year only if the problem is shared. The United States could not possibly do the job by itself, nor could Great Britain, Russia, Canada or any other country in the world. Since 1945 more than 2.5 million immigrants have entered the United States. Many were refugees who came in under normal immigration quotas, and 750,000 others came in under special legislation. This is a laudable record, but a quick glance

at the programs in operation in Belgium, Canada, Norway and Sweden in admitting the "difficult to resettle" refugees might raise some serious doubts as to whether we are fulfilling our obligations in both charity and justice toward the less fortunate peoples of the world. No one person, organization or country can do the job, although high praise must go to individuals, to voluntary resettlement agencies, and to governmental and intergovernmental organizations, whose combined efforts have, as of January, 1959, helped to resettle approximately 1.9 million European refugees. It is hoped that the World Refugee Year will awaken citizens of every country to the needs of the refugee and encourage them to lend their active support to programs designed to eliminate this problem from the world scene.

Even though the World Refugee Year is already some months old, even though the United States took the lead in organizing it, and even though its aims and purposes have been enthusiastically endorsed by both Congress and President Eisenhower, little more than some pious expressions of theoretical support has resulted. The first session of the Congress adjourned without passing any legislation to admit refugees to the United States. Even the Administration is hedging on fulfilling the ten-million-dollar contribution which Congress approved.

The refugee bill which was lost in the shuffle of the adjournment rush was one sponsored by Rep. Francis Walter. It would admit some 10,000 refugees a year to the United States on a parole status, which allows refugees to apply for permanent status after they have been here two years. The bill ran into opposition from several members of Walter's own subcommittee, and his explanation of the matter was that it seemed useless to try to push the bill through in the closing days of the session without the subcommittee's unanimous approval.

#### INTERNATIONAL SOCIAL JUSTICE

The refugee problem is one of international social justice; it is a problem of restoring man to his rightful place in the order of God's creation. It is a collective responsibility which transcends arguments based on national sovereignty and the exclusive character of national interests. Although we needn't prefer our neighbor's welfare to our own, neither should we entrench ourselves behind a barricade of arguments based on the "lump of labor" fallacy, discredited racist theories, Communist scare arguments or our own inflexible immigration laws.

Unfortunately, some misguided Christians might assume that their obligation to aid the less fortunate peoples of the world is fulfilled merely by criticizing Russia for opposing the United Nations' resolution to sponsor the World Refugee Year. This is a negative approach and one too frequently found among many well-meaning but uninformed Christians—a symptom of cultural retardation peeking below the hem line of an otherwise perfectly tailored garment. It is hoped that the World Refugee Year will foster a positive approach to the refugee problem and initiate a grassroots movement to liberalize our immigration laws.

# State of the Question

## ATTITUDES TOWARD SCIENCE AND TECHNOLOGY

In the light of his study of "Science and the Catholic Tradition" (Am. 12/12), Fr. Ernan McMullin concluded that "scientific understanding . . . is one that every Christian should hold in the most profound esteem." Here is a sample of the reactions that his article evoked from interested and thoughtful readers.

TO THE EDITOR: AMERICA is to be congratulated for its series of articles on science and technology. The confrontation of the Catholic with science has been treated most competently by Norris Clarke, Gustave Weigel, and Walter Ong (9/26), Joseph Mulligan (10/10) and Ernan McMullin (12/12). The question uppermost in my mind is, what is to be the response of the Catholic layman in science to the challenges presented by the modern world, the emerging world community which has been conceived and nurtured, in large part, under the impact of science and technology? It is imperative today that we follow Pius XII's exhortation to insure that this community be truly Christian. The responsibility falls directly on those engaged in the pure and applied sciences, on those in public life who have—or should have—a scientific orientation, and on those to whom the leaders of tomorrow owe their training.

Fr. Mulligan is optimistic that "the need for broadly trained scientists who can perceive and appreciate philosophical and religious values" is being answered, and that "we may expect to have in the next generation many more than the present handful of prominent Catholic scientists now working in the United States. . . . We may expect these future scientists to approach the broader problems caused by the advancement of science with greater understanding and fuller integrity." Yet, the decision to join battle with those who promote solutions in anti-Christian contexts must be made soon, if it is not already too late.

The world situation is explosive. Who would have thought two years ago, when the first Sputnik was sent into orbit, that in September, 1959 the Butcher of Budapest would be welcomed to our United States, and that it would be considered in the best inter-

ests of this nation for our President, using the scientific achievements of the modern world, to make an extensive tour of the restive Middle East? Even though the present technological age is a moment of crisis for the Church and her members, are we not as Catholics—collectively and, for the most part, individually—burying our heads in the sand?

Are we not emulating our record of the past in meeting crises only after they occur? It has been noted that Catholics are only now "catching up" with Leo XIII's social teachings; yet *Rerum Novarum* postdated the Industrial Revolution by 50 years; in the interim the masses of Europe's working class were lost to the Church. During that period, as Fr. Ong points out, the groundwork was laid for the current programs of Soviet Russia and interna-



tional communism when Karl Marx "seized imaginatively and creatively upon the emergence of a new technological order and upon the evolutionary nature of the universe and of human society." Is it not true of today what Fr. Ong says of that time, namely, that "all too many Catholics were meeting the challenge of the age by talk of being satisfied with one's 'state of life'?"

What sort of Catholic is needed today? The blueprint was set out by Bishop Larraín, of Chile, at the Second Congress of the Lay Apostolate. What is needed today, he explained, are men each of whom has "the conviction that he belongs to the Church which is not

a juridical reality but a living body; the conviction that he belongs to a growing, dynamic community, to the people of God who advance together; and, finally, the conviction that he belongs to the modern world, in which he lives and in whose activities and problems he is engaged." Such Catholics are required in order to avoid what Fr. Clarke calls "grave dangers inherent in the pursuit of technology."

To live in this age, as Fr. McMullin says, "it is imperative . . . that man's spiritual growth match the increase of his physical potentialities." When one is faced in daily life by secularism on all sides, Sunday Mass and monthly Communion are inadequate to provide the Christian with satisfactory ability to cope with the "sociological, cultural and spiritual components of contemporary American and Western life," so well described in Thurston Davis's article, "Ills of Our Times" (10/3). Christian living today demands daily consecration of one's activities to God centered about union with Christ in the Sacrifice of the Mass; we should thank God for the far-sightedness of our recent popes in the increased opportunities we now have through noonday and evening Masses and the new Eucharistic-fast regulations. The growing practice among the laity of closed retreats beyond the usual weekend ones, of days of recollection, of meditative prayer and of spiritual direction must be extended, if we are to form the type of man for whom Bishop Larraín calls, the man who is indispensable to meet the Church's missionary needs in the modern world.

For the Church to participate actively in meeting the needs of the present age, the Christian must see his obligation to anticipate the needs of the future and to direct scientific research in these areas. These problems—covering, as they do, the entire gamut of man's living in its personal, familial, religious, social, economic and political aspects—call for the development, in Fr. Ong's words, of a "cosmology and a Christology which will enable us to conceive of our entire evolutionary universe with positive intellectual humility and enthusiasm." As Fr. Mulligan points out, and Fr. McMullin agrees:

In uncovering the secrets of nature the scientist is cooperating in a form of revelation which gives

insight into God's universe that cannot be gotten from any other source. Though these secrets are slight compared to the great facts of supernatural revelation given to us by Christ, still they are not insignificant.

There may be need for the Catholic scientist to enter the laboratory to engage in research, but it is also important that he bring his thinking and critical knowledge into the world of the economist, the sociologist, the political scientist, the statesman. Behind the current "population explosion" controversy there is a challenge to the Catholic scientist, to unmask the secrets of nature "which God himself has put there"; in the light of the world's population growth, to devise ways of utilizing the resources which a providential Creator has made available in the material universe for our development and use; and to insure that these are then made available to our hungry brothers throughout the world.

To effect a Christocentric solution to the needs of the world, it is necessary to attack the basic problems affecting life in the world on local and national levels, but in a shrinking world these same problems must be considered from a global, yes, a cosmic viewpoint. The revolution of the masses in Asia and Africa is similar to our own revolutions of the 18th century, but with a significant difference: there will be no opportunity for the evolution of the economy in these areas such as we have had during the past century and a half. Solutions for the ills of the world in these parts are being developed, but because their scope is limited, they are ineffective. While foreign-assistance programs are necessary, the average person receives little of this aid. Thus, it is necessary in these areas to bring together the natural and physical scientists with their knowledge of the material universe and the humanists and social scientists with their knowledge of man and his environment.

To study the basic problems whose solution will determine our future on this earth, we need scholars, those with one, two and five talents, ready to repay the Lord with interest—persons who are not afraid to undertake the apparently impossible. It is necessary to combine the theoretical and the practical; hence, we need the man in the university, the man in business, the man in

the professions. There is need for organized effort in groups embracing the several professional disciplines; the individual is not sufficient. We need to make effective use of communications media to bring this thinking to productive action, to alert the general public, to alert those in public office and those in other secular groups. We must promote similar activity in other countries throughout the world to insure a truly catholic solution, yet one which is interpreted in the light and experiences of the local community.

Such persons need a deep spirituality, founded on one's full understanding of his role in the Mystical Body of Christ. Conversely, such organizations as professional sodalities, which can call on similar groups throughout the world, have an unprecedented opportunity—more importantly, a challenge—that they cannot put aside. By joining these groups and participating in their programs, the thinking man who wishes to do more has a solution.

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TO THE EDITOR: At a time when both science education and the relation between science and the Catholic tradition are such controversial topics, it is hard to think of an essay which could have been more timely and more effective than that by Fr. Ernan McMullin. His essay is truly outstanding in that it provides an explanation of historical developments which is scientifically acceptable as an "explanation" and not a list of generalities. This is the kind of writing which ought to receive wide discussion in our colleges. Then, perhaps, the names of the distinguished Catholic scientists and philosophers mentioned therein would become a bit more familiar to the majority of our students.

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Office of Special Programs  
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TO THE EDITOR: It is somewhat ironic to read an article entitled "Science and the Catholic Tradition" and find that the only reference to Catholic tradition relating to science is one lightly dismissing it as being partly rooted in Manicheanism and partly in the "good-old-

days" mentality. The only conclusion possible is that the less said about the Catholic tradition in science the better. However, the alternative mentioned by the author—that the present technological transformation is to be accepted because man has shaped a "glorified earth" in his own image, befitting the final resurrection—is a bit of Pollyannaism which falsifies the real problem.

The real problem is that there is a Catholic tradition in science. It lies in its constant recognition of the universality and indivisibility of truth. It maintains that the truths learned from theology, philosophy and the natural sciences cannot be contradictory, if they are in fact really truths. This is the precise reason why Catholic tradition resisted the naturalistic concept of the "Watchmaker God"—it was inconsistent with revelation.


The advance of the natural sciences in the 16th century was accompanied by that rationalism which has always been a facet of our Greco-Roman culture. More and more it accepted only one source of truth, that which could be proved by direct resort to experimentation. This at first limited truth to a knowledge of the material universe but ended finally in a rejection of the very concept of truth. To this chain of events the Catholic tradition has always had a healthy hostility. It instinctively distrusts the man who is "ever seeking knowledge and never coming to a recognition of the truth."

Nevertheless, the rationalist scientists, using sound experimental methods and valid reasoning, developed the physical and biological sciences as we know them. These sciences, considered as pure sciences, constitute a valid contribution to man's knowledge of the physical universe. Inasmuch as they are true, they are good, and they lead to man's perfection. Here there is no reason for suspicion. Yet here Fr. McMullin surprises us by forgetting that a pure science, as a body of knowledge, is quite a different thing from a science applied to society. He seems to equate science with technology. If not, how can he say that "it is certain . . . that the technological transformation of the world is good in itself"? Science is good in itself insofar as it is true. Yet its application to society might conceivably be bad, as was, for example, Hitler's use of the scientific method on inmates of



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concentration camps to solve biological problems. Technology in itself is indifferent. Whether it is good or bad will depend on the use to which it is put: to be good it must depend upon the wisdom of men.

It is folly, then, to accept the present technology, which rules society as necessarily good, simply because it is probably here to stay, whether we like it or not. It seems that we should have a better standard for judging technology than the usual one advanced—the greater comforts of modern life, increased leisure times, rapid travel, comparative safety from the forces of nature, etc. These are undoubted, specific goods which can, however, possibly be counterbalanced by accumulated evils that can be traced to the pace and mode of modern life—the growing use of barbiturates and alcohol, the rise in neuroses and the diseases associated with tension, air pollution and its possible effect on the present acute rise in carcinoma of the lung, carcinogens in our food, and so on. The point is that a utilitarian basis for judgment leads to no final solution.

However, even aside from the difficult question of man's harmonious relation to the environment imposed by nature, there is the question of society itself. Does it really lack something which was present before the advent of 16th-century science? It is a valid question, and need give no offense to those who look upon the Middle Ages as overrated. We can admit that men in those times could be base or cruel, or indifferent to human suffering, or absorbed in their own selfishness. Yet such men exist today. In this respect times have not changed very much. They have changed, however, in the prevailing *tone* of society, in the things that are accepted and taken for granted by the ordinary people. It is not only that the ideals of modern society are frankly materialistic. The difference lies in something much less obvious, and probably more basic. It is best seen, perhaps, if we read the fragments of the speech of the people who lived in the Middle Ages—such as have survived in official records or popular literature. There is in these a directness, honesty and simplicity which is inescapable. The modern will tell you that this was due to the ignorance of these people—or their superstition. Nevertheless, it has

the savor of youth about it, and easily leads to poetry—something resembling what the dramatist Synge found in the speech of the people living off the coast of late 19th-century Ireland, and which he reproduced so well. It is due, I think, to an awareness of spiritual values—of a spiritual life, if you will. It seems to cut through the dull monotony which life in civilized society inevitably brings, and grasps a truth beyond and above itself, a truth which confers its own satisfaction.

To those who take a really good look at the “good old days,” it is no accident that such things have disappeared. The natural sciences *could* have come without rationalism, but in historical fact they were bound to it. Since these same sciences discovered principles which could be translated into mechanical inventions of astonishing utility and power, society was transformed, externally by mechanization, and internally in spirit—at least in great measure—by rationalism. It is rationalism which has always been confused with science by the popular mind, and it is rationalism to which the popular mind assents in giving credit for the present state of knowledge. When rationalism enveloped the modern world, the clouds of materialism descended.

It would seem essential that the Catholic tradition in science set about the task of disentangling the natural sciences from the rationalist attitude, and of reasserting the primacy of truth. There is indeed a Christian philosophy of history, which gives meaning to past events and present circumstances. But this does not imply a supine acceptance of the *status quo*. It is sometimes necessary to change the course of events to make them Christian.

NAME WITHHELD

Washington, D. C.

TO THE EDITOR: As a teacher in a non-Catholic college, I am acutely aware of an underlying belief among some intellectuals that the Church is hostile toward science. Fr. McMullin's forthright article clearly presents the historic attitude of the Church and shows the essential congruity between science and Christian theology. His able handling of the matter should serve to enlighten Catholics and non-Catholics alike.

LUCY YOUNG FISK

Lexington, Ky.

**America • FEBRUARY 6, 1960**

# BOOKS

## No More Apologies for Benedict XV

THE LIFE OF BENEDICT XV

By Walter H. Peters. Bruce. 321p. \$4.50

Some say that the Pontiff who reigned during the first World War was colorless. There is no doubt that Giacomo della Chiesa of Genoa, who became Benedict XV in the first months of the war, was a self-effacing man, and he has been badly neglected by the biographers. But how could a pontificate that spanned the four years of Europe's first general war in a century possibly be colorless?

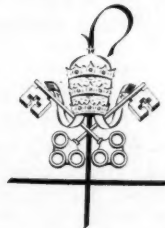
How could that Pope be colorless who presented specific armistice proposals to the belligerents? And did he not set a precedent for papal humanitarian relief by his services to the victims of war? For that matter, what was particularly undramatic in the Pope's promulgation of the new Code of Canon Law, his establishment of the Congregation for the Oriental Church, his sending of Achille Ratti as nuncio to Poland, his contacts with the Bolsheviks or his service in bringing internal peace to the Church by stamping out the excesses of the integralists?

The author, chairman of the Department of Religion at St. Thomas College, St. Paul, has undertaken to make up for the long neglect of this patient Pontiff. In happy contrast to many papal biographies, he has hewn closely to known facts without repeating unverified and unverifiable legends.

To put it bluntly and simply, Benedict XV suffered for being in favor of peace when the nations wanted war. The famous Latapié interview and its

aftermath, here recounted in vivid detail, infuriated the French. In Germany the Pope was regarded as anti-German. Italian anticlericals, nervous over possible future developments of the Roman question, sought to discredit the Pope at every turn. With such a hand dealt to them by fate, the Pope and his aide, Cardinal Gasparri, could only plot their course straight ahead. The thanks they got should be a warning to all would-be peacemakers.

Fr. Peters sheds welcome light on President Wilson's Vatican visit and the distressing case of Rudolf Gerlach, who repaid the Pope's benefactions so cruelly. Of special value are the pages on the integralist movement—a fright-



ening case history, little known in this country, of how well-meaning fanatics in an otherwise good cause can do tremendous wrong to innocent persons. The Pope's personal relations with Cardinal Merry del Val, his reputed critic, are described here with restraint.

The Church's wartime leader (1914-1922) deserves this present affectionate but factual biography and others like it. It is time to stop apologizing for Benedict XV.

ROBERT A. GRAHAM

the loss of idealism and dynamism in most of the big, successful unions. Hence the adoption of the ethic of the business community. Hence the decline of democracy and rank-and-file participation. Hence, too, the scandals and the corruption.

But just as there is a world of big unionism, so there is a world of small unionism, and for this world Mr. Lens eloquently and justifiably appeals. Certainly, the harshest impact of the Landrum-Griffin Act will not be felt by the likes of the Teamsters, Auto Workers, Carpenters and Steelworkers, but by the many small unions which lead a precarious existence in the largely unorganized sectors of industry and trade.

Mr. Lens's prescription for the loss of dynamism—in the former CIO unions as well as in the old-line AFL unions—is social responsibility exercised through an American labor party. That is a solution which will appeal only to a small minority of union leaders, chiefly those who are still influenced by Socialist idealism. Anyway, other forces are shattering the smugness of labor today—the 86th Congress for one, and big-business management for another. The idea that unions are again under attack and their existence threatened is spreading in labor circles, and as the idea spreads, one sees sparks of the former militancy. Many of those who agree with Mr. Lens that labor must regain its crusading idealism in the pursuit of justice will regret that the renovation is taking this class-conscious turn. The author, I imagine, welcomes it. To him the greatest benefactors of labor today are probably the NAM, the U. S. Chamber of Commerce and the Farm Bureau Federation—together with the coalition of Southern Democrats and Right-Wing Republicans which so frequently plays their game in Congress. For these are the forces that are projecting to the forefront the militant rather than the conformist aspect of American labor.

One might urge against the author 1) that labor as a whole has never ceased to be reformist and 2) that the renewal he seeks might be better brought about through a more creative relationship with management in collective bargaining than through gambling with a political party. Such a development seems more in accord with the feelings of workers and the temper of American society. Admittedly, the present attitude of large sections of big business makes such a proposal seem unrealistic, but the present attitude can change. The late Myron Taylor, remember, almost overnight reversed the entire labor policy of U. S. Steel and wrote

## The Partial Revolt of American Labor

THE CRISIS OF AMERICAN LABOR

By Sidney Lens. Sagamore. 318p. \$6

To people who like easy generalizations about the great institutions of society, this book will have small appeal. Sidney Lens, veteran unionist, leftist author, labor gadfly and head of a large independent union in Chicago, insists on looking at the union movement in its variety and complexity and insists on making a few necessary distinctions. Some unions have effected an excellent accommodation with employers, as in the building trades. Others, as in agri-

culture, have effected none at all. Between these extremes are a variety of relationships which cannot readily be lumped together.

Mr. Lens finds the explanation of these differences in the peculiar character of the American labor movement. In contrast with many foreign unions, U. S. labor is not "a total revolt" against capitalism. It represents a *partial* revolt only, aimed not at destroying the existing system but at modifying it. Even while fighting the business community, American labor tends, therefore, to conform to it. Hence, Mr. Lens suggests,

a new chapter of industrial relations with John L. Lewis. Who can say that, after the Lemuel Boulwares and R. Conrad Coopers have had their flings, other Myron Taylors will not appear?

BENJAMIN L. MASSE

## Converts to Materialism

### COMMUNISM AND THE BRITISH INTELLECTUALS

By Neal Wood. Columbia U. 256p. \$4

As a work of scholarship, as an exercise in lucid but powerful English prose, or as a sensitive lesson for our times, *Communism and the British Intellectuals* forces this reviewer to respond in superlatives, to jump up and seek a friend with whom to share especially telling passages. It's that kind of book.

Dr. Wood is an American who served in the Air Ministry in Britain during World War II. He returned to Britain in 1955 to spend two years on a Rockefeller grant gathering material and interviewing many of his principals in preparation for this book. His documentation of historical background, party organization and party composition is solid and succinct.

The great impact and importance of this book lies in its account of people—troubled people, often brilliant, usually naive, driven impulsively to action by a sense of impending doom in the face of economic depression at home and ruthless fascism on the Continent. They saw the Soviet Union as a triumph of rational scientific thinking expressed in action. They embraced the ideal and plunged into politics to remake their own world.

In the Communist party these intellectuals saw only what each in his troubled way wanted to see. They ran into rigid party discipline and the twistings of the party line; they rationalized, and they twisted too, as far as they could. They often rebelled, finally, on almost trivial issues. J. B. S. Haldane, eminent geneticist and party member for a surprisingly long time,

was able to accept up to a certain point the doctrine that the end justifies the means, but when he was told that he must compromise his concept of scientific truth by completely accepting Lysenkoism and repudiating classical genetics, he could no longer remain a Communist. Every party intellectual has a breaking point beyond which he will not go. If he has no such point, he has ceased to be an intellectual.

The author does not pass judgment on his protagonists, nor does he com-

miserate with them. He simply portrays them, sensitively and in depth, from the eager beginning to the miserable ending of their experience.

These are stories of conversions of sincere people to the faith and doctrines of a materialist god. Their god (or his emissaries) failed them, and so their mission failed. In another time, in another setting, disillusionment might come too late. The intellectuals in the Communist party of Great Britain were fortunately a minority fraction of a minority party, yet each in his sphere was a leader in his own right.

This juxtaposition of grave social distress and intellectuals who combine great ability with a spiritual void was not a unique event. It is occurring again today here and there about the world. *Communism and the British Intellectuals* is a lesson for our times.

THOMAS GLADWIN

## Trouble in New York

### UNDERCOVER TEACHER

By George N. Allen. Doubleday. 189p. \$3.50

New York City's public schools have recently had the national spotlight trained on some of their unattractive features. Henry Heald, president of the Ford Foundation, has charged that the whole school system of New York is stuck in the mire of administrative inefficiency, political manipulation and official timidity. Reporter George Allen has spelled out much the same charge in a book-length version of the story he published serially in the *World-Telegram and Sun* a year and a half ago.

After several crimes had been committed in a Brooklyn junior high school—the principal took his life while the matter was being investigated by the grand jury—George Allen was given the 'undercover' assignment of securing a teacher's license and taking a teaching position in the school. He spent the summer earning required education credits and landed a job in the school of his paper's choice as teacher of a ninth-grade 'adjustment' (low IQ and/or disturbed) class.

From such a journalistic gambit of several months' duration one could expect a story, lurid or objective according to the reporter's flare, but not a contribution to either the theory or the practice of education. Actually, despite the cloak-and-dagger overtones of the operation, Allen's account is not unduly sensational. There are advantages in having an outsider—a free agent, one not bound by personal ties or by fear

—investigate situations like the one described in *Undercover Teacher*. One would much prefer, however, that the job be done by a trained psychologist or sociologist who would not be concerned about headlines.

Allen reports that he found many apathetic students, some thugs, brats and hardy delinquents; but he also found touching cases of underprivileged children eager to improve themselves. He was disillusioned at meeting cynical, fearful, clock-watching, time-serving teachers; but, whether he deliberately balanced the picture or not, he also portrays dynamic and devoted teachers. His six weeks' brush with educational lore at Teachers College, Columbia University, could hardly be expected to save author Allen from many of the mistakes of the novice teacher. His expectations of what adolescents with IQ's of 75 and under are capable of academically were entirely unrealistic. Yet his sympathetic and inquiring approach to the problems of these youngsters convinces the reader that Allen was more than a reporter in the classroom doing a newspaper story. It would be good for New York's schools if he would return to them and develop his potential as a teacher.

Allen's book makes interesting and sobering reading, though it may lead the uncritical to generalize about all public schools, or all New York schools, all adolescents, all teachers, or all administrators. While the public certainly should have the facts about our schools, which Allen says was the motive for his assignment, the public should have all the facts, bright as well as shady, and see the picture of American education in full perspective.

CHARLES F. DONOVAN

### TRIUMPH IN THE WEST

By Arthur Bryant. Doubleday. 438p. \$6.95

When it was first published, in Great Britain, this book received special comment in news dispatches on account of its criticisms of General Eisenhower. The volume requires, therefore, more than a cursory glance.

In the book Arthur Bryant has used mainly the diaries of Lord Alanbrooke, who was British Chief of Staff, to tell the story of the war from 1943 to 1946 as seen by a high-level strategist on the British side. With its predecessor, *The Turn of the Tide*, it is one of those volumes that are essential for any post-war student of wartime strategy.

The author has shown the play of personalities and the clash of attitudes that went on in the discussions of the



various proposals for the winning of the war. In general it must be said, however, that the reader will need a previous familiarity with the course of events for a full understanding of the book's contents. With such a familiarity, the reader will get insights into the reasons for high-level decisions and angles on various personalities involved.

General Eisenhower is not the only target in the book. Lord Alanbrooke was clearly a great admirer of Winston Churchill, but in some passages he depicts the foibles and the occasional strategic eccentricities of that leader. He speaks critically of Gen. Omar Bradley, too, even though he thinks Bradley should have been made ground commander of the Allied forces after the Normandy breakthrough. He is even critical of Britain's other hero, General Montgomery; one of Eisenhower's deficiencies, he says, was that he did "not know how to handle" Monty.

The book requires close inspection by the reader if he would be sure whose opinion is whose. The wartime diaries of Lord Alanbrooke, written daily under the pressure of events and sometimes under the handicap of distant information, are supplemented by written comments made later by Alanbrooke and inserted at appropriate places by Bryant with a different type of quotation marks. In the main, the volume is the opinion of Alanbrooke himself. It is, therefore an essential item for historians as well as for military-history specialists.

ELBRIDGE COLBY

#### THE INCREDIBLE KRUPPS

By Norbert Muhlen. Holt. 289p. \$5

Mr. Muhlen has laid the House of Krupp on his literary anvil and hammered it into a shape which will unquestionably satisfy anyone interested in the more flamboyant forms of capitalism, old or new. He also tells a rather pathetic human story. Friedrich Krupp, the founder, suggests a younger version of Mr. Micawber, while his successful son Alfred was as dour a character as any in *Dombey and Son*. Both were unhappy men, and the maxim that riches do not usher in bliss has seldom been more ably demonstrated than by their descendants.

In the period between 1870 and 1914, which marked the rise of what had originally been Prussia to status as a great but martial power, the Krupps made the now dingy town of Essen one of the mighty armament centers of the world. But the masters of its destiny never lived easily in Essen. The private scandals surrounding one of

them all but ran the family out of polite society. Or was the family ever really in such society? The reign of Bertha, for whom the huge cannon of the first World War was named, could be gracious enough if she desired, but she treated her husband like a flunkey and ruled the servants in the manner of a feminine Cromwell.

Naturally, however, interest focuses on the Krupp who did business with Hitler. Mr. Muhlen tells this complicated story very well, indeed. While the head of the firm, Gustav Krupp, was careful to bow low when the Nazi leader lifted a finger, some of his subordinates, among them Dr. Goerdeler, were busily organizing the conspiracy that would end so tragically in 1944. Indeed, one of the most prominent of the plotters against Hitler was actually a director of the firm. A year later came what seemed for a time the death of Germany and of the House of Krupp. The court convened in Nuremberg sent the son and heir to prison and confiscated the family property.

In 1951, however, all the "Krupp sentences" were revoked and "young Alfred" headed the firm which was now destined for an almost magical resurrection in keeping with the economic progress of the new Germany. No more would Essen be identified with the making of arms. Instead, the Krupp name was becoming famous throughout the world in connection with plumbing supplies and similar items. Fabulous resources of raw materials were tapped abroad. But the traditional spectre of personal unhappiness had not been exorcized. The enormously wealthy and successful owner lives alone, without the beautiful young wife who could not endure the routine her husband had fixed for himself. That wealth is not everything seems to be the moral of this biography.

GEORGE N. SHUSTER

#### ENOUGH GOOD MEN

By Charles Mercer. Putnam. 514p. \$4.95

The number of historical novels dealing with Revolutionary War themes grows apace. Indeed, if all the obscure and lower-class fictional heroes who found themselves fortuitously present at crucial moments during the struggle and hobnobbing with prominent leaders of the cause had actually existed, surely the campaign for independence would not have lasted so long, for this crop of heroes would nearly have equalled the total enrollment of George Washington's army.

Lest these remarks seem unduly

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harsh on the book under review, we must hasten to add that this work provides a broader view of the Revolutionary scene than most of its companions. There is description of Philadelphia before and during the war, with glimpses of life among the aristocratic merchants and among the felons in jail. There are vivid accounts of military action on Long Island, at Fort Washington, at Trenton, at Germantown and at Monmouth. We suffer the privations of the tattereddemalion soldiers, and we worry with the selfish business men who turn tepidly from side to side and back again with the wavering fortunes of the army. We endure the tortures of incarceration in a British prison hulk, we slog barefoot through the ice and mud of winter campaigns, and we melt under the blazing sun pouring down on the Jersey countryside. In other words, there is plenty of realism, and the technical details of geography, uniforms, weapons and actual battles are letter perfect. Joseph Reed, John Adams, "Alex" Hamilton, "Tony" Wayne, Charles Lee, "the General" and others move on and off the stage, each revealing enough of his character so that we gain a clear impression of his role in shaping the fortunes of the American cause.

This is an interesting and exciting book, truly difficult to put down once it has been begun. It reflects well the atmosphere of the years 1771-78, except that one wonders if the men and women of that era really were as promiscuous as they are portrayed in this book (which is not recommended for high school reading).

WILLIAM D. HOYT JR.

### 1859 IN REVIEW

By Thomas P. Neill. Newman. 203p. \$2.75

The year 1859 was marked by the publication of two extraordinary books—Charles Darwin's *Origin of Species* and Karl Marx's *Critique of Political Economy*. John Dewey was born in this year, and so were Pierre Curie, Kaiser William II of Germany and Henri Bergson. Work on the Suez Canal was started, a telegraph cable between England and India was completed, tungsten steel was first manufactured in Germany, and the first commercial oil fields were discovered in Pennsylvania.

The ideas and events of 1859 exerted a profound influence during the past century and help to explain, in limited fashion, the world of today.

Dr. Neill devotes seven chapters to brief discussions of evolution, Marxian communism, concern over personal

freedoms, interpretations of liberalism, modern nationalism, imperialism, and educational theories. A concluding chapter touches lightly on the relationship between industrialization and other aspects of Western culture.

Setting himself a very modest goal, Dr. Neill has sought to trace, in broad strokes, the development of a few major trends of the last century. His focus of attention is Western civilization, although it is reasonably certain that we cannot fully understand the contemporary world by a provincial preoccupation with Western culture. Did anything happen in 1859 in China or India, for example, or is history just beginning for these vast land masses?

Dr. Neill mentions that subjects like liberal education and imperialism "need thinking through again." What one misses most in these vigorous and scholarly essays is precisely a fresh, deep, incisive "thinking through again," as distinguished from a competent summary of somewhat threadbare materials.

There is an index, but no bibliography. The book will serve as a casual introduction to the 19th century which, in many respects, is as alien to us as the 12th century.

JOHN J. O'CONNOR

### CHRISTIAN ETHICS AND THE DILEMMAS OF FOREIGN POLICY

By Kenneth W. Thompson. Duke U. 148p. \$3.50

Kenneth Thompson is a devout Christian and a realistic student of international relations. He is, therefore, keenly aware of the moral dilemmas that statesmen face, and he is convinced that Christian ethics should furnish some aid in solving the dilemmas.

He begins with the proposition that "one of our supreme tasks in foreign policy is to bring moral purpose and political realities into line." He therefore rejects both "cynical nihilism" and "hypocritical moralism." He quite rightly distinguishes morality from moralism and affirms that morality can be discovered in international affairs as in other social realms.

But, as a disciple of Reinhold Niebuhr, Mr. Thompson is rather more conscious of the tension between morality and foreign policy than he is confident about the possibility of resolving it in practice. Statesmen, he feels, cannot lead their countries through the jungle of international politics by using the Sermon on the Mount as a guidebook; nations do not in fact turn the other cheek, nor should statesmen ask them to do so; a head of state may not

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require a whole people to make the sacrifices for moral ideals that the Gospel might demand of him as an individual. In the end Mr. Thompson finds Christian ethics relevant to international relations mainly in its inculcation of patience and charity and humble awareness that all men, friends and foes, are sons of God who stand under His judgment.

This book is a frank, sincere and admirably balanced analysis of moral problems in foreign policy as seen by an intelligent American Protestant layman. We can all learn from him the great lesson that in politics, but especially in international politics, there are few if any simple moral answers to problems. The more fully we appreciate this truth, the more realistic and yet more truly moral our international conduct will be.

Mr. Thompson, however, is perhaps too prone to see the moral problem as one of reconciling the "absolutely good" with the "immediately practical." To pose the problem in these terms is indeed to create genuine and insoluble moral dilemmas. The choices confronting a conscientious statesman are frequently painful, God knows. But—and no doubt it reveals a naive Catholic rationalism to say this—there are no contradictions in reality. Between the counsels of perfection of the Sermon on the Mount and the practical conclusions arrived at by prudent statesmen there is often a great distance. But the absolutely good is not synonymous with the morally imperative, and a legitimate expediency not only does not oppose but is a part of morality.

The task that faces the theorist of Christian political ethics is to harmonize in an intelligible mutual relationship the teachings of the Gospel, the fixed principles of moral law and the fluctuating conclusions of a moral political prudence. Staggering as this task undoubtedly is in today's world, the initial assumption of the Christian theorist must be that it can be accomplished.

FRANCIS CANAVAN

#### BEETHOVEN'S BELOVED

By Dana Steichen. Doubleday. 526p. \$6.95

When Mrs. Steichen died in 1957, she left 1,300 typed pages of a preliminary draft that represented five years of research and writing and a lifetime of living with Beethoven's music. Publication of the biography was made possible by her husband, Edward Steichen, who had shared his wife's interests.

Beethoven's testament was found, at the time of his death in 1827, together

with the famous letter to the "Immortal Beloved." Since the letter bore no name but was dated Monday, July 6, countless biographers have sought to place the "Beloved" crown on seven or eight different women. Mrs. Steichen's long search and skill, worthy of a professional sleuth, eliminated many charming beauties, established the time and place of the famous letter, and found the lady to fit the description.

The author's first purpose in writing her biography was to show the course of Beethoven's lifelong love for Countess Erdödy, but Mrs. Steichen was just as eager to rectify many of the distortions about the composer that are current today. Mrs. Steichen accepted Thayer's *Life* (five volumes in the German edition, 1866-1908, and three in the Krehbiel English version of 1921) as the definitive work on Beethoven, but she felt that many prejudices and much misinformation have been passed on to modern biographers, commentators, record and concert reviewers.

In telling her story of Beethoven and his beloved, she tried to clear up many false statements and misleading judgments by examining the composer's own statements as found in original sources—his letters. She even went into the master's musical compositions and

traced in them a musical theme that she felt illustrated Countess Erdödy's importance to Beethoven's life and work. Her theory, while most interesting, is important primarily because it illustrates how far intuition may go in carrying out an original idea.

As the work of a non-professional, the book is particularly moving and shows great ingenuity and much serious study. All in all, this biography presents the great master's correspondence in a new light. While it may be too heavy for sustained continuous reading, it is an agreeable and scholarly book for the music lover to own and occasionally peruse to heighten his appreciation of a recognized musical genius.

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#### THE CONSERVATIVE ILLUSION

By M. Morton Auerbach. Columbia U. 359p. \$6.75

This work, a severe critique of conservatism, is based on a doctoral dissertation submitted to Columbia University. It was written to dissuade American liberals from having any traffic with the conservative movement, chiefly on the grounds that the movement is utterly fallacious. No other work of recent years has pronounced a

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harsher judgment upon the conservative program.

The terms "conservative" and "liberal" have for years been loosely used and variously defined. Mr. Auerbach is convinced, however, that it is possible to isolate the core of conservative ideology. His starting point is Plato.



Plato had emphasized the ideals of harmony, absence of conflict, and a sense of community rooted in cultural tradition. Egoistic desires were to be minimized, and the fullest play was to be given to communal love. These, according to Dr. Auerbach, are the basic principles of conservatism. They were to be adopted by later thinkers, particularly the Stoics, St. Augustine and the medieval humanist John of Salisbury. Edmund Burke was to embrace them in combination with elements of liberalism.

Much of the book is a scathing analysis of contemporary conservatives, from Southern agrarians to champions of modern industrialism. The writings of men like Herbert Agar, Russell Kirk, Peter Viereck, Peter Drucker and Clinton Rossiter are scrutinized. Where the author does not find obscurities and imprecisions in their works, he is satisfied that he has discovered contradictions and fallacies. No bloodhound ever pursued its quarry more relentlessly. One of his basic charges is that conservatives are attempting the impossible task of transforming a world of conflict and egoism into a cosmos of tranquility and communal love. They are Utopians.

The conservative, moreover, turns history upside down. At least, so believes the author. The conservative affirms that economic organization is a consequence of moral ideals, but the contrary is the truth: "A social-moral system can resist historical change or it can adjust to it, but there is no evidence that it initiates change." The author's criticism here, it might be said, scarcely differs from pure Marxism.

An intelligent critique of conservatism by a liberal, like a similar critique of liberalism by a conservative, is al-

## Our Reviewers

His own recent book, *Vatican Diplomacy* (Princeton U.) proves that ROBERT A. GRAHAM, S.J., is well qualified to review a book about Pope Benedict XV.

The comments of THOMAS GLADWIN about *Communism and the British Intellectuals* come from an anthropologist who has studied Soviet affairs.

The review by GEORGE N. SHUSTER appears almost simultaneously with his retirement from the presidency of Hunter College in New York City.

The editor of the John Carroll papers, WILLIAM D. HOYT JR., gives us his opinion of a novel about the period 1771-78.

A professor of history at Georgetown University, JOHN J. O'CONNOR, studied 1859 for us.

ways partly successful. Both sides are partially vulnerable, just as both have their strong points.

The difficulty with the present work is that it protests too much. Conservatism has been supported for generations by some extremely perceptive minds. With all its weaknesses, it is not the shallow thing that the author depicts. He would have seen this had he been able to divest himself of his own positivistic biases.

FRANCIS E. McMAHON

## MUSIC

Sorting through a selection of new opera albums last week, I sat back for a moment to collect my impressions. Little by little a unique assortment of dramatic personae assumed form—and began to voice their opinions.

*Lady Macbeth* (enters room, hands gloved): Do you think anyone sings your role with as much flair as Patti once did, Lucia?

*Lucia di Lammermoor* (hesitantly): Many people today claim Maria Callas is temperamentally the best fitted for my role. She continues to sing it with telling dramatic power, though her high notes throb and are at times shrill.

*Lady Macbeth*: Her preference seems to be for the mad-heroine type. In singing my role, for instance, she acts as if lost in a world of wild dreams. It was

America • FEBRUARY 6, 1960

Leonie Rysanek, however, who revived my role at the Metropolitan Opera last year—and she took New York by storm.

*Marguerite* (bedecked in shining jewels): I, too, had my period of madness, after Faust's heartless desertion. But to overdramatize my character is to ruin it. The perfect singer for my role is Victoria de los Angeles, for she approaches the part with a beguiling simplicity and a dreamy innocence.

*Lucia*: Are you satisfied with Nicolai Gedda as Faust?

*Marguerite*: Mr. Gedda sings this role with his usual intelligence and lyric fervor. But by all means you must hear Boris Christoff as Mephistopheles. Most basses sing the part of Mephisto; Boris is it.

*Lady Macbeth*: Much the same thing must be said about Leonard Warren in his rendition of my husband's role. His rich, regal baritone is surely just the kind of voice envisioned for the part by Verdi.

*Lucia*: Ferruccio Tagliavini is a dedicated and intense Edgardo, familiar with the demands of the part. Still, he lacks the youthful brilliance of a voice like di Stefano's.

*Lady Macbeth*: Verdi's librettists assigned only a brief tenor part to Macduff; but Carlo Bergonzi's singing of the role marks him as a most promising new Italian tenor.

Gounod's *Faust*, newly recorded by de los Angeles, Gedda, Christoff and the chorus and orchestra of the National Opera of France, receives authoritative and ideal direction from Andre Cluytens (Capitol, 4 stereo LP's). The first complete recording of Verdi's *Macbeth* is a Metropolitan Opera production, featuring Warren, Rysanek, Hines and Bergonzi; it is directed by Erich Leinsdorf. The accompanying booklet very conveniently prints the opera text and the original Shakespeare lines as well (RCA Victor, 3 stereo LP's). The new *Lucia* is a LaScala production with Callas, Tagliavini and veteran conductor Tullio Serafin (Angel, 2 LP's).

Other notable releases include a new set of Bach's six *Brandenburg Concerti*. These justly renowned works, the crown of the 18th-century concerto, have been recorded by many European and American ensembles. But for style, beauty of tone and sustained inspiration, no version within recent years is a match for the playing of the Netherlands Chamber Orchestra, performing under Szymon Goldberg (Epic, 2 stereo LP's).

Similar high praise is merited by Howard Hanson and the Eastman Symphony for their pairing of the late

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### KEY TO ABBREVIATIONS

LAS Arts and Sciences	FS Foreign Service	Mu Music	SF Sister Formation
AE Adult Education	G Graduate School	N Nursing	Sy Seismology Station
A Architecture	HS Home Study	P Pharmacy	Sp Speech
C Commerce	IR Industrial Relations	PT Physical Therapy	T Theatre
D Dentistry	J Journalism	RT Radio-TV	AROTC Army
DH Dental Hygiene	L Law	S Social Work	NROTC Navy
Ed Education	MT Medical Technology	Sc Science	AFROTC Air Force
E Engineering	M Medicine		

C-21

Ernest Bloch's *Concerto Grosso No. 1* (1925) and *No. 2* (1952). As the title indicates, these works are reminiscent of the 18th-century concerto. Though "modernized," the music is unabashedly melodic and tonal (Mercury).

If the *Firebird Suite* is Stravinsky's most popular work, it is his *Petrouchka* that for sheer excitement remains the most memorable of this century's achievements. A new reading by the Minneapolis Orchestra under Antal Dorati communicates this excitement with an electrifying impact (Mercury).

FRANCIS J. GUENTNER

## THE WORD

*I will go to the altar of God, to God who gives joy to my youth* (The opening words of every Mass).

The highest of all religious acts, the action which is most pleasing to God and most profitable for men, is the act of sacrifice. The most sublime of all

religious sacrifices, the completely perfect one which every other merely prefigured and foreshadowed, is the august sacrifice of the Mass. No intelligent Catholic need be told that the Mass is the functional or operative center of his life, for, in truth, the Mass is the accurate measure of the Catholic. Those who are uncomprehending or bored or grudging or absent at Mass are uncomprehending or bored or grudging or essentially absent Catholics.

As has been said again and again, the ideal in assistance at Mass goes considerably beyond physical presence. What is wanted is enlightened participation in the communal act of sacrifice. (It is painful, but only honest, to remark that priests who celebrate Mass at breakneck speed, thus precluding intelligent participation, are the leaders and champions of liturgical incomprehension.) The evident first requirement for rational sharing in anything is some fairly clear understanding of what is being said and what is being done.

There are, so to speak, two kinds of words in the Mass: those that change from day to day, and those that never change. For the past year we have been reflecting, in this Sabbatical essay, on

the collect or Mass-prayer that varies with every Mass. Might it not be wise to devote attention, now, to the prayers we say with the priest in each Mass at which we assist?

Every Mass begins as every Catholic action should begin: *In the name of the Father and of the Son and of the Holy Spirit*. The priest then makes a simple declaration of intent: *I will go to the altar of God*. The response of the people—stated no less than three times in this initial dialogue—is interesting: *To God who gives joy to my youth*. The word *altar* is not repeated, for the altar is but a symbol; it is the meeting-place of God and man. Priest and people now draw near to God. As they do so, the key words for their action are *joy* and *youth*.

The liturgy of Holy Mother Church stands at the opposite pole to religious emotionalism. No one knows better than the Church that emotion in religion cannot be commanded, and that emotion is not automatically to be trusted even when it occurs. Yet repeatedly, in her liturgy, the Church employs, though always calmly, words of feeling, human terms which point to the interior supernatural mood or attitude that becomes man at a particular moment in his intimate dealings with the most high God. We are always safe when we are guided, whether in belief or outlook or mood or feelings, by Mother Church. Every one of us should begin every Mass with *joy*. It is so good, so very good and wonderful and glorious, that we should again be re-enacting the sacrifice of our redemption.

The *youth* which is here mentioned is blessedly unconnected with chronology. It belongs to the old, old lady, clucking and whispering over her beads in the last pew, as it belongs to the restless small fry up front. St. Paul is forever telling us that the supernatural life which, after baptism, we lead in *Christ Jesus* is entirely *new*; it is a fresh and timeless existence into which we are ever newly born. It is neither the soul of man nor the Church nor Christ that grows old. We are all young again, we are strong and vital and vigorous as, under the protecting arms of Mother Church, the young, radiant Bride of Christ, we come joyfully to the altar of God to renew, timelessly, the precious, redemptive death of the youthful Christ.

We really need no bell or chime as we enter gladly upon the Mass. The ringing and the singing sound clear: *I will go to the altar of God; to God who gives joy to my youth*.

VINCENT P. MCCORRY, S.J.

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